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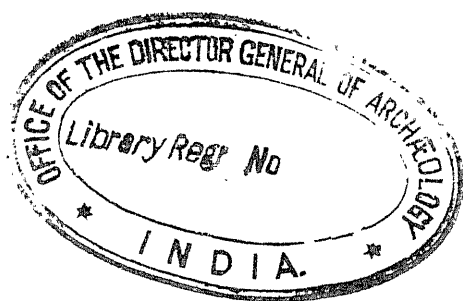
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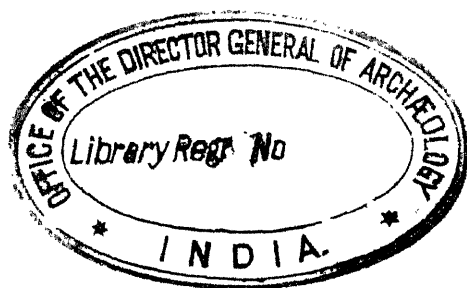








A HAND-LIST  
OF THE  
MUHAMMADAN MANUSCRIPTS  
IN THE LIBRARY  
OF THE  
UNIVERSITY OF CAMBRIDGE.



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A HAND-LIST  
OF THE  
MUHAMMADAN MANUSCRIPTS,

INCLUDING ALL THOSE WRITTEN  
IN THE ARABIC CHARACTER,

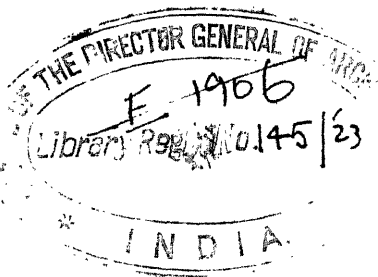
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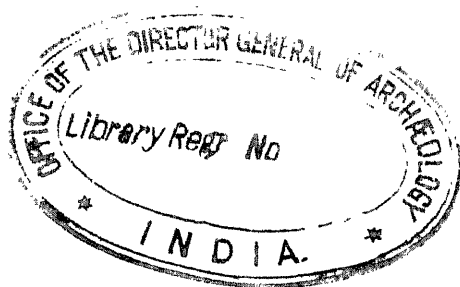
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## PREFACE.

IN the Introduction to my *Catalogue of the Persian Manuscripts in the Library of the University of Cambridge*, published by the University Press in 1896, I traced with some detail the history and growth of this department of our Library from 1625, when the munificence of George Villiers, Duke of Buckingham, secured for us the precious Erpenius collection, down to the date of publication, since which period we have acquired (mostly by purchase) about 140 MSS. written in the Arabic character. I do not deem it necessary to repeat in this place what I there set down on this head, and I shall therefore pass at once to other matters.

The cataloguing of manuscripts, though one of the most useful tasks of the Orientalist, is at the same time one of the most irksome and tedious, especially in the case of a collection formed less by deliberate selection and purchase than by fortuitous gifts and bequests. When, therefore, I had completed my *Persian Catalogue*, and had realised how large a proportion of unselected manuscripts are practically devoid of worth or interest, I earnestly hoped that some one else, better qualified for such work than myself, would undertake the cataloguing of the remaining Muḥammadan MSS., a task for which I felt but little inclination. It soon became plain, however, that, unless I chose to continue the work myself, there was but little likelihood of its being finished at all in the near future; and as an uncatalogued collection of MSS. is practically useless, especially to scholars at a distance, I resolved to work up the rough notes of all MSS. written in the Arabic character (whether Arabic, Persian, Turkish, Urdū,



Pakhto, Malay or Panjābī) which I had already made when engaged in the construction of my *Persian Catalogue*, and issue them, in a compact and condensed form, as a *Hand-list of Muhammadan Manuscripts*; in order that, pending the production of a proper *Catalogue raisonné*, some clue to the contents of this department of our Library might be available to other Orientalists.

The plan which I decided to adopt in the construction of this *Hand-list* aimed primarily at concision, but proved in practice much more troublesome than I had anticipated. By arranging all the books of which the proper titles could be ascertained in alphabetical order (according to the plan adopted by that great bibliographer Ḥājī Khalīfa) it seemed to me that a considerable economy of space might be effected, both by removing the need of a separate *Index of titles*, and also by avoiding any repetition of the bibliographical references. Moreover it appeared to me to be a matter of perfect indifference to one who was in search of a particular work whether it happened to be bound up in the same cover with others or not, so that I decided in the case of composite MSS. to treat each portion as an independent unit, and to describe the volume as a whole only under one article (generally the earliest in the volume). Thus, for instance, the Burckhardt manuscript marked **Qq. 141** comprises three separate treatises by al-Maqrīzī, to wit (1) *adh-Dhahabū'l-masbūk*, (2) *'Ibarū'n-naḥl*, and (3) *aṭ-Ṭurfatū'l-gharība*. Each of these is described separately, according to alphabetical order of titles, the first under ذ (No. **442**), the second under ع (No. **664**), and the third under ب (No. **655**), by which plan the first (called **Qq. 141<sup>1</sup>**) and the third (**Qq. 141<sup>3</sup>**) are respectively associated, each in its own place, with another copy of the same work, while the whole composite MS. is only described once, under article **442**, to which a reference is made in the subsequent articles.

Of course it was evident from the first that there would remain a considerable residue of "untitled" MSS., manuscripts, that is to say, which in the nature of things lacked a title (such as collections of letters, memoranda, common-place books, miscellanies and the like), or which were so mutilated as to render identification impossible, or which had accidentally been left untitled, and which I could not identify with the means at my disposal. These "untitled manuscripts" had, therefore, to be arranged according to subjects (the system employed by Dr Rieu in his British Museum Catalogues being generally followed) in a separate class, which constitutes Part II of this volume.

Lastly, for the Library officials (whose point of view must necessarily be bibliographical rather than literary, and by whom one work in four volumes is regarded as four manuscripts, while one volume containing four separate works is regarded as one) it was necessary to arrange all the MSS. according to order of class-marks, and to indicate opposite each the article or articles under which its description might be found. This portion constitutes Part III of this volume, which concludes with an Index of proper names (those of authors, scribes and former owners being distinguished by appropriate signs, according to the plan adopted in my *Persian Catalogue*), including some titles of books mentioned out of the alphabetical order adopted in Part I, and a few references of a more general character.

Such was the plan of the *Hand-list* as it shaped itself in my mind, but in practice I have not been able to carry it out with entire consistency. In the first place, some of the titles in Part I are, I must confess, more or less fictitious (*e.g.* Nos. **174, 186, 206, 247, 270, 438** &c.), being descriptive rather than specific; while the bringing together of most of the Epistolary Manuals under the heading *Inshā* in Part I instead of under "Collections of Letters" in Part II is, strictly speaking, a violation of the original scheme. Moreover, some

volumes containing a dozen or more separate small treatises have, even when all or most of these treatises had titles, been described in Part II under "MSS. of mixed contents" (pp. 336-341 *infra*), contrary to a consistent adhesion to the original plan, and, as I am bound to admit, mainly to avoid the trouble of so many separate entries. Lastly, while the *Hand-list* was passing through the Press I was appointed for one year (June 1899—June 1900) to the newly-established post of Curator of the Oriental MSS. in the University Library, and naturally took advantage of this circumstance to add by purchase, so far as our funds allowed, as many desirable manuscripts of this class as possible to our collection. Many of these were acquired too late for insertion under their titles in Part I, and for them a supplement (pp. 250-272 *infra*) had to be added; while the "most recent additions" (acquired during the course of this year) had to be merely recorded at the end (pp. 397 *et seqq.*) with a few brief words of general description.

The title of this *Hand-list*, again, is open to criticism, since it includes a good many Christian and some Hindū and Pārsī works. The epithet "Muḥammadan" is, therefore, to be understood as meaning "written wholly or partly in the Arabic character," which character is essentially the vehicle of Muḥammadan literature. Some such brief epithet was needed for purposes of definition, and this was the best that suggested itself. A more accurately descriptive title would have been too cumbrous for ordinary use, and the classification of manuscripts in a library according to the character in which they are written is evidently the most convenient. Of all MSS. written with Arabic letters which came within my ken I was bound to take note, but it would have been impossible for me to wade through those written in the Syriac or Hebrew character, on the chance of coming upon Kārshūnī treatises in the former or Judæo-Persian or Arabic compilations in the latter. I have also included in

the *Hand-list* two MSS. written chiefly in the Pahlavī script (**Add. 328** and **Add. 329**), and one ancient Egyptian fragment (**Add. 1859**), as well as certain others (e.g. **Mm. 4. 11** and **Mm. 5. 26**), which, though essentially Muḥammadan, are written in Latin or some other Western language.

The obvious defect of the plan which I have adopted in the construction of this *Hand-list* is that, while it is easy for any student to ascertain at once whether or no a given work or a particular author is represented in our collection, it is not possible to see at a glance to what extent the literature of a given subject is represented. This, however, is of less consequence in a collection like ours (which, compared to those of the British Museum, the India Office and the Bodleian, is poor and meagre) than it would be in the case of one more ample and more representative; and it may, perhaps, be to some extent remedied by the following brief list of some of the rarer works which we possess. Only the more important of these are here mentioned, and, for simplicity, they are arranged under a few headings.

#### LIST OF SOME OF THE RARER WORKS DESCRIBED IN THIS VOLUME.

*Religion.* No. 36, an account of holy places and shrines, composed before A.H. 611. Nos. 247 and 1474, two pretty extensive collections of Persian *ta'ziya* poems for recitation in the month of Muḥarram. No. 254, the now celebrated anonymous old Persian Commentary on the second half of the Qur'ān. No. 267, a transcript from the author's autograph of Qāḍī Muḥibbu'd-Dīn al-Ḥamawī's *Tanzīlu'l-āyāt*. No. 294, a good copy of the rare heretical work entitled *Jāvidān-i-Kabīr*, containing the doctrines of the Hurūfī sect, with portions in a West-Persian dialect. Nos. 878 and 879, portions of al-Kulaynī's great collection of Shī'ite traditions. No. 896, the *Kitābu'r-Raḥmat* of the early Šūfī Abū Mūsā Jābir b. Ḥayyān. Also a fairly large collection of Druze books (Nos. 1356-1366).

*History and Biography.* No. 134, the *Baṣā'iru'l-Qudamā*, composed before A.H. 380. No. 165, the unique MS. of al-Ya'qūbī's important history, edited by Houtsma in 1883. No. 166, a rare history of Akbar. No. 169, one volume of an immense biographical dictionary of eminent

natives of Baghdad, composed early in the seventh century of the *hijra*. No. 170, the *Unique Chronicle of Sicily*. No. 174, fragments of an extensive history of the Caliphs, composed subsequently to A.H. 597. No. 186, a rare history of Shāh Ismaʿīl the Ṣafavī. No. 206, a general history down to A.H. 679 containing a pretty full account of the Crusades. No. 229, an autograph copy of as-Sarqawī's history of Egypt entitled *Tuhfatu'n-Nādhirīn*, which, though quite modern, appears to be rare. No. 262, supplement to the '*Uqūdū'l-Jumān*'. No. 300, the *Jawāhiru's-Sulūk*. No. 329, part of a biographical and necrological work entitled *Hawādithu'z-Zamān*. No. 360, Ibnu'sh-Shihna's History of Aleppo. No. 365, Maqrīzī's history of the Dynasties of Islām down to the fall of the 'Abbāsīd Caliphate. Nos. 697-699, Ibn Shākir's '*Uyūnu't-Tawārikh*'. No. 701, the *Ghāyatu'l-wasā'il ila ma'rifatī'l-awā'il*. No. 1201, the rare *Nihāyatu'l-irab fī akhbārī'l-Furs wa'l-'Arab*, of which I have described the contents in the *J. R. A. S.* for April 1900, pp. 195-259. No. 1277, a Muslim Martyrology and Necrology entitled *Kitābu'l-miḥan*.

*Geography and Topography*. No. 260, a geography of Egypt, compiled in A.H. 777.

*Science*. No. 50, a fine old MS. of an Arabic version of Euclid. No. 307, an Encyclopædia of Philology, Theology, and Law, entitled *Hadā'iqu aḥdāqī'l-azhār*, compiled before A.H. 971 by Ibnu'l-Ḥanbalī. No. 330, part of the *Hayātu'l-haywān* of al-Jāhidh. No. 1168, a treatise on marriage, etc. entitled *Nuzhatu'l-abṣār*. No. 1239, the *I'rāb*, a grammatical treatise by Abū Sa'īd aṣ-Ṣayrafī (d. A.H. 368). No. 1264, the *Ādābu's-ṣuḥbat*, a treatise on conduct. No. 1276, part of the *Kāmilu's-Ṣanā'at* of al-Majūsī (d. A.H. 384), a noted work on Medicine. Nos. 1386 and 1388, two other early medical works.

*Bibliography*. No. 345, the supplement to Hājī Khalīfa's great work.

*Belles Lettres*. No. 241, a fine old MS. of al-Bindārī's Arabic translation of the *Shāhnāma*, made about A.H. 620. No. 328, the *Hilyatu'l-adab*, a large Arabic anthology. Nos. 395 and 396, two fine old copies of the *Hamāsa*, dated A.H. 568 and 593 respectively. No. 423, the *Diwān* of Ibn 'Unayn of Damascus (d. A.H. 630). No. 650, a Persian work on Rhetoric, based on Waṭwāṭ's *Hadā'iqu's-siḥr*. No. 757, al-Mimātī's *Qānūn fī Diwānī'r-Rasā'il*. No. 885, the fine MS. of the *Kāmil* of al-Mubarrad (dated A.H. 562) used by Dr Wright in the preparation of his edition. No. 916, a very fine and complete copy of al-Mufaḍḍal's book on Arabic proverbs, "unique in this completeness." No. 918, the unique *Kitābu'l-mu'ammari'n* and *Kitābu'l-waṣāyā* of Abū Ḥatīm as-Sajistānī. No. 1116, an Anthology of Arabic poetry down to the beginning of the eleventh century of our era. No. 1204, a Persian treatise on rhyme by 'Aṣṣār of Tabriz. No. 1245, an interesting collection of letters made by Ibn Nubāta. No. 1287, a fine old copy of 'Aṭṭār's *Muṣibat nāma*.

*Stories and Anecdotes.* No. 136, the *Bughyatul-musāmīr* of al-Milawī. No. 872, another collection of stories and miscellaneous information, entitled *al-Qamaru'l-ṭālī*. No. 1200, another similar collection of witticisms and anecdotes, compiled about A.H. 636, entitled *Nawādirul-milāḥ*.

The following MSS. also deserve notice. No. 1347, a large collection of as-Suyūṭī's minor writings. No. 1348, a fine specimen of the Spanish-Arabic literature known as "textos Aljamiados." No. 1479, a collection of Turkī (? Kirghiz) legends in verse.

Of the more ancient undated MSS., and of MSS. dated earlier than A.H. 900, a list is here appended.

LIST OF MSS. DATED BEFORE A.H. 900 (A.D. 1495).

Qq. 285 (Nos. 918, 927) <i>a.</i>	A.H. 428	Qq. 42 (No. 885) <i>a.</i>	A.H. 562
Qq. 213 (No. 395) <i>a.</i>	A.H. 568	Qq. 296 (No. 396) <i>a.</i>	A.H. 593
Qq. 244 (No. 757) <i>a.</i>	A.H. 597	Ii. 6. 9 (No. 766) <i>a.</i>	A.H. 600
Qq. 290 (No. 738) <i>a.</i>	A.H. 600	Add. 776 (No. 117) <i>a.</i>	A.H. 600
Qq. 115 (No. 119) <i>a.</i> before	A.H. 617	Gg. 6. 35 (Nos. 276, 295) <i>a.</i>	A.H. 624
Add. 3178 (No. 33) <i>a.</i>	A.H. 627	Mm. 4. 15 (No. 254) <i>p.</i>	A.H. 628
Qq. 294 (No. 1200) <i>a.</i>		Add. 3453 (No. 1317) <i>a.</i>	
	about A.H. 650		A.D. 1260 = A.H. 658
Dd. 5. 35 (Nos. 1190, 170) <i>a.</i>		Gg. 5. 33 (No. 68) <i>a.</i>	
	A.D. 1272 = A.H. 671		A.D. 1272 = A.H. 671
Dd. 2. 38 (No. 639) <i>a.</i>	A.H. 673	Gg. 5. 27 (No. 67) <i>a.</i>	A.H. 684
Qq. 92 (No. 36) <i>a.</i>	A.H. 692	Qq. 286 (No. 1128) <i>a.</i>	A.H. 694
Gg. 3. 20 (No. 104) <i>a.</i>	A.H. 708	Add. 3289 (No. 1295) <i>a.</i>	
Dd. 4. 28 (Nos. 31, 514, 1055, 440) <i>a.</i>	A.H. 749		A.D. 1338 = A.H. 740
Add. 3044 (No. 1298) <i>a.</i>		Add. 2621 (No. 72) <i>a.</i>	
	A.D. 1355 = A.H. 756		A.D. 1353 = A.H. 754
Add. 830 (No. 1073) <i>a.</i>	A.H. 766	Qq. 91 (No. 736) <i>a.</i>	A.H. 765
Qq. 80 (No. 524) <i>a.</i>	A.H. 772	Add. 3540 (No. 1264) <i>a.</i>	A.H. 768
Gg. 5. 15 (No. 191) <i>f.</i>	A.H. 781	Dd. 6. 26 (Nos. 996, 1020) <i>a.</i>	A.H. 775
Qq. 237 (No. 1098) <i>a.</i> before	A.H. 792	Dd. 10. 6 (No. 1422) <i>a. p.</i>	A.H. 790
Add. 3181 (No. 1124) <i>a.</i> ?	A.H. 806	Add. 774 (No. 605) <i>a.</i>	A.H. 797
Add. 787 (No. 1164) <i>a.</i>	A.H. 809	Qq. 38 (No. 751) <i>a.</i>	A.H. 808
Add. 775 (No. 610) <i>a.</i>	A.H. 818	Add. 3252 (No. 722) <i>a.</i> ?	A.H. 816
Add. 762 (No. 629) <i>a.</i>	A.H. 831	Oo. 6. 25 (No. 623) <i>a.</i>	A.H. 823
Qq. 84 (No. 1189) <i>a.</i>	A.H. 840	Mm. 3. 10 (No. 1000) <i>f.</i>	A.H. 840
Mm. 6. 2 (No. 1429) <i>a.</i>	A.H. 847	Add. 2926 (No. 182) <i>a.</i>	A.H. 845
Qq. 40 (No. 327) <i>a.</i>	A.H. 853	Qq. 277 (No. 910) <i>a.</i>	A.H. 850
		Add. 682 (No. 676) <i>a.</i>	A.H. 856

<b>Qq.</b> 281 (No. 507) <i>a.</i>	A.H. 862	<b>Dd.</b> 6. 24 (No. 590) <i>a.</i>	A.H. 863
<b>Add.</b> 3533 (No. 1245) <i>a.</i>		<b>Dd.</b> 5. 74 (No. 970) <i>a. p.</i>	A.H. 866
	before A.H. 863	<b>Add.</b> 3586 (No. 1241) <i>a.</i>	A.H. 874
<b>Dd.</b> 12. 8 (No. 956) <i>t.</i>	A.H. 872	<b>Add.</b> 453 (No. 1306) <i>a.</i>	
<b>Add.</b> 2899 (No. 63) <i>a.</i>	A.H. 876		A.D. 1471 = A.H. 877
<b>Qq.</b> 37 (No. 682) <i>a.</i>	A.H. 878	<b>Add.</b> 3261 (No. 591) <i>a.</i>	A.H. 883
<b>Qq.</b> 240 (No. 708) <i>a.</i>	A.H. 886	<b>Dd.</b> 3. 22 (No. 611) <i>a.</i>	A.H. 887
<b>Qq.</b> 45 (No. 875) <i>a.</i>	A.H. 889	<b>Ll.</b> 6. 21 (No. 739) <i>a.</i>	A.H. 891
<b>Add.</b> 819 (No. 644) <i>a.</i>	A.H. 895		

## LIST OF EARLY UNDATED MSS.

*Tenth century of our era.* **Add.** 2930 (No. 916) *a.*

*Thirteenth century.* **Ff.** 2. 24 (No. 921) *a.* ; **Gg.** 5. 28 (No. 1387) *a.* ; **Qq.** 47 (No. 328) *a.* ; **Qq.** 51 (No. 1116) *a.* ; **Qq.** 86 (No. 891) *a.* ; **Add.** 306 (No. 915) *a.* ; **Add.** 1075 (No. 50) *a.* ; **Add.** 1860 (No. 69) *a.* ; **Add.** 2924 (No. 169) *a.* ; **Add.** 3213 (No. 75) *a.*

*Thirteenth or fourteenth century.* **Dd.** 12. 1 (No. 1386) *a.* ; **Gg.** 6. 4 (No. 1088) *a.* ; **Qq.** 58 (No. 263) *a.* ; **Qq.** 77 (No. 225) *a.* ; **Add.** 1061 (No. 1090) *a.* ; **Add.** 3601 (No. 1276) *a.*

*Fourteenth century.* **Ll.** 1. 6 (No. 1079) *a.* ; **Qq.** 46 (No. 241) *a.* ; **Add.** 806 (No. 1059) *a.* ; **Add.** 2925 (No. 206) *a.*

*Fifteenth century.* **Dd.** 3. 79 (No. 1067) *a.* ; **Ee.** 1. 27 (No. 294) *p. a.* ; **Mm.** 2. 6 (No. 439) *p.* ; **Oo.** 6. 32 (No. 1002) *p.* ; **Add.** 308 (No. 26) *p.* ; **Add.** 3090 (No. 174) *a.*

The next point which demands notice is the system of abbreviation which I have employed in referring to the Catalogues and other works most frequently cited in the following pages. These are as follows:—

**B. M. A. C.<sup>1</sup>** (=“British Museum Arabic Catalogue, No. 1”). *Catalogus Codicum Manuscriptorum Orientalium qui in Museo Britannico asservantur: pars secunda, Codices Arabicos amplexens* (London, 1846–1871).

**B. M. A. C.<sup>2</sup>** (=“British Museum Arabic Catalogue, No. 2”). *Supplement to the Catalogue of the Arabic Manuscripts in the British Museum*, by Charles Rieu, Ph.D. (London, 1894).

**B. M. P. C.<sup>1</sup>** (also cited as **Rieu's Pers. Cat.**). *Catalogue of the Persian Manuscripts in the British Museum*, by Charles Rieu, Ph.D., 3 vols. (London, 1879–1883).

**B. M. P. C.<sup>2</sup>** (also cited as “**Rieu's Persian Supplement**”). *Supplement to the Catalogue of the Persian Manuscripts in the British Museum*, by Charles Rieu, Ph.D. (London, 1895).

**B. M. T. C.** (also cited as "**Rieu's Turkish Catalogue**"). *Catalogue of the Turkish Manuscripts in the British Museum*, by Charles Rieu, Ph.D. (London, 1888). I cannot refrain from again expressing in this place my profound admiration for these splendid monuments of Professor Rieu's wonderful erudition and industry, which will ever remain the exemplar and model of all future cataloguers.

**I. O. A. C.** (= "India Office Arabic Catalogue"). *Catalogue of the Arabic Manuscripts of the Library of the India Office*, by Otto Loth, Ph.D. (London, 1877).

**L. C.** (= "Leyden Catalogue"). *Catalogus Codicum Orientalium Bibliothecæ Academiæ Lugduno Batavæ*, by Dozy and Houtsma (6 vols., Leyden, 1851-1877). The new Catalogue I do not possess.

**V. C.** (= "Vienna Catalogue"). *Die Arabischen, Persischen und Türkischen Handschriften der Kaiserlich-Königlichen Hofbibliothek zu Wien*, by Professor Dr Gustav Flügel (3 vols, Vienna, 1865-1867).

**H. Kh.** (= "Hājī Khalifa"). *Lexicon Bibliographicum et Encyclopædicum a Mustafā Ben Abdallah, Katib Jelebi dicto, et nomine Hājī Khalfā celebrato compositum...*, Dr Gustav Flügel's edition of the valuable *Kashfū'dh-Dhunnūn 'an asāmī'l-Kutub wa'l-Funūn* (7 vols., Leipzig, 1835-1858). The different articles are cited by the numbers prefixed to them in this edition, without reference to the volume or page.

**P. C.** (= "Persian Catalogue of the Cambridge University Library"). *A Catalogue of the Persian Manuscripts in the Library of the University of Cambridge*, by Edward G. Browne (Cambridge, 1896). Except in the case of recent additions, the Persian MSS. are not redescribed in this Hand-list, but merely mentioned in their proper places, with a reference to the description contained in the Persian Catalogue.

Other works less often cited, and with less abbreviated titles, are:—

**Berl. A. C.** (or "Cat. of Berlin Arabic MSS."). *Verzeichniss der Arabischen Handschriften der Königlichen Bibliothek zu Berlin*, by W. Ahlwardt (Berlin, 1887- ).

**Berl. P. C.** (or "Cat. of Berlin Persian MSS.," or "Berlin Pers. Cat."). *Verzeichniss der Persischen Handschriften*, etc., by Wilhelm Pertsch (Berlin, 1888).

**Berl. T. C.** (or "Cat. of Berlin Turkish MSS.," or "Berlin Turk. Cat."). *Verzeichniss der Türkischen Handschriften*, etc., by Wilhelm Pertsch (Berlin, 1889).

The titles of the other books most frequently cited are, I think, sufficiently clearly indicated. Chief amongst these are:—

Carl Brockelmann's *Geschichte der Arabischen Litteratur* (Weimar, 1897- ); A. G. Ellis's *Catalogue of Arabic [printed] Books in the*



*British Museum* (vol. i, 1894); the *Fihrist* (ed. Flügel, Roediger and Müller, Leipzig, 1871-1872); *J. R. A. S.*, the *Journal of the Royal Asiatic Society of Great Britain and Ireland*; A. von Kremer's *Culturgeschichte des Orients unter den Chalifen* (2 vols., Vienna, 1875-1877); *Notices et Extraits des Manuscrits de la Bibliothèque du Roi* (1787- ; later, *de la Bibliothèque Nationale*); Baron Victor Rosen's catalogues of Arabic and Persian MSS. in vols. i, iii, and vi of the *Collections scientifiques de l'Institut des Langues Orientales du Ministère des Affaires étrangères* (St Petersburg, 1877, 1886 and 1891); de Slane's *Catalogue des Manuscrits arabes de la Bibliothèque Nationale* (Paris, 1883-1895); *Ibid.*, translation of *Ibn Khallikān's Biographical Dictionary* (4 vols., Paris, 1842-1871); Wüstenfeld's *Geschichte der Arabischen Aerzte und Naturforscher* (Göttingen, 1840); *Ibid.*, *Die Geschichtschreiber der Araber und ihre Werke* (Göttingen, 1882); *Z. D. M. G.*, the *Zeitschrift des Deutschen Morgenländischen Gesellschaft*; and a few other books and periodicals which will be identified without difficulty.

It is, I confess, with no little satisfaction that I pen these last lines of the *Hand-list*, which, defective and faulty as it may be, represents the labour (intermittent, it is true, but seldom interrupted for long during term-time) of some eight years. That this labour was by no means merely mental will be readily understood when I mention that during this period I have not only numbered with my own hand the pages of most of these manuscripts, but have carried almost every one of them at least once from the Library to my rooms and back. What the whole collection weighs I do not know; but, taking into consideration the staircases at both ends of the transit, I should imagine that the number of foot-pounds of physical labour which this volume represents would (were it worth calculation) be very far from insignificant.

Yet for all the weariness of the task, it was not without compensations: the occasional discovery of some inestimable treasure; the wider knowledge of Oriental palæography, bibliography and literary history which it compelled; the growing admiration of that great civilisation of Islām which we are even now but beginning to comprehend. In the midst of that disgust which would at times overpower me as I waded through the crabbed characters of some particularly dusty,

dirty, disreputable document, incapable, as it would seem, of awakening any spark of interest, how often would it happen that some utterly human voice would reach me from the dead scribe, bidding me be ashamed to grudge a few brief moments to the monument of his long labour. Of such echoes from the past, one especially runs in my mind with insistent iteration, and with it I am fain to conclude\*.

كَتَبْتُ كِتَابِي بِحَظٍّ جَمِيلٍ ،      بِجَهْدٍ كَثِيرٍ وَ عُمُرٍ طَوِيلٍ ،  
أَخَافُ مِنَ الْمَوْتِ إِذْ جَاءَ يَوْمًا ،      يَبَاعُ كِتَابِي بِشَيْءٍ قَلِيلٍ ،

*"This book of mine I copied fair and clear,  
With much endeavour, and with labour long.  
When Death one day shall call me hence, I fear  
My book shall scarce be bartered for a song!"*

EDWARD G. BROWNE.

CAMBRIDGE,

August 3, 1900.

\* The verse occurs on the concluding page of **Gg. 2. 11**, the fourth and last volume of a manuscript of the *Siḥāḥ* of al-Jawharī, transcribed at Broussa in A.H. 968 (A.D. 1561) by Ḥasan the son of Ḥasan.

## ADDENDA AND CORRIGENDA.

- Page 21, after "MS.," in the penultimate line, add :—"of which this portion occupies ff. 146-166."
- " 39, the class-mark opposite No. 224 should be "**Ll. 6. 14**" instead of "**Ll. 5. 25**."
- " 55, at the end of article 288, add :—"Another incomplete copy of this work, containing part of the preface and the first chapter, occupies ff. 111<sup>b</sup>-122<sup>a</sup> of **Add. 242**. See *P. C.*, p. 406."
- " 59, between Nos. 304 and 305, should stand the notice of the *Ḥāl-nāma* of 'Ārifī, actually entered on p. 255, No. 1249.
- " 83, between Nos. 448 and 449, should stand the notice of the *Rubā-'izzāt* of 'Umar Khayyām, actually entered on p. 259, No. 1263.
- " 129, at the end of article 715, add :—" [Ff. 55, of which ff. 45-55 are blank, of 21'0 × 15'2 c. and about 9 lines of the page in the Turkish portion]."
- " 139, in article 757, the name of the author of the first portion (ff. 1-37<sup>a</sup>) should be given as **على بن منجب بن سليمان**, and the title of the second portion as **قوانين الدواوين للمماتى**.
- " 141, at the end of article 765, add :—" [Ff. 194 of 29'5 × 20'0 c. and 18 ll.]."
- " 154, at the end of article 862, for "(of the Martyrs)" read "(of the Greeks)."
- " 174, at the end of article 918, add :—"The text has now been published, with notes, indices etc., by Dr Ignaz Goldziher as vol. ii of his *Abhandlungen zur Arabischen Philologie* (Brill, Leyden, 1899)."
- " 198, in article 1018, for "Dr Van Vloten" read "Dr Van Ronkel."
- " 225, for "**1311**" read "**1131**."
- " 241, 9th line from the bottom, for "in A.H. 828" read "about the year A.D. 828 (A.H. 214, 216 or 217)."

# I. TITLED MANUSCRIPTS ARRANGED IN ALPHABETICAL ORDER.

- 1 ابواب الجنان Add. 313  
The *Abwābu'l-Jinān* of *Mīrzā Muḥammad Rafī' Qazwīnī*.  
See *P. C.*, No. xxiv, pp. 59-63.

- 2-4 اتحاف الاخصاء في فضائل المسجد الاقصى Qq. 181  
Add. 3185  
Add. 3259

*Aṣ-Ṣanhājī's* well-known account of the Temple of Jerusalem, entitled *Ithāfu'l-akhiṣṣā fi faḍā'il-l-Masjidi'l-Aqṣā*, translated into English by J. Reynolds, London, 1836. See *H. Kh.*, No. 42; *B. M. A. C.*<sup>1</sup>, pp. 160<sup>b</sup>, 570<sup>b</sup>; *B. M. A. C.*<sup>2</sup>, No. 572; *L. C.*, ii, p. 176, &c.

**Qq. 181** comprises ff. 136 of 20.1 × 14.0 c. and 27 ll.; fair naskh; rubrications; dated Muḥarram, A. H. 991. **Add. 3185** comprises ff. 190 of 21.3 × 15.2 c.; good, clear naskh; rubrications; no date or scribe's name. **Add. 3259** comprises ff. 119 of 20.9 × 14.4 c. and 27 ll.; good, clear naskh; rubrications; no date or colophon.

- 5 اتمام الدراية لقراء النقاية Add. 3245

*Falālu'd-Dīn as-Suyūṭī's* commentary on his own *Nuqāya* (*H. Kh.*, No. 13950), called *Itmāmu'd-Dirāya li-qurrā'i'n-Nuqāya*. See *H. Kh.*, No. 66; *L. C.*, i, p. 10, and v, p. 314. [Ff. 102 of 17.8 × 13 c.; dated A. H. 1153; scribe, 'Abdu'l-Bāqī al-Ḥusaynī; rather poor naskh; rubrications.]

- 6 آثار الوزراء Add. 214

*Sayfu'd-Dīn's* Biographies of celebrated Ministers, entitled *Āthāru'l-Wuzarā*. See *P. C.*, No. cix, pp. 187-188.

7 **Qq. 234<sup>2</sup>** اجراء احكام الحبيكة فى استعمال جزؤى السبيكة

*Ijrā'u aḥkāmi'l-habika fi'stilāmi juzwayi's-sabika*, autograph by the author, *Shaykh Yā-sīn b. al-Ḥusayn al-Faradī*, beginning:—

نحمدك يا من حبيب الافكار ذوى الفهوم الذكيّة ادامة الغوص

فى بحار العلوم الحسابيّة الخ

This tract occupies ff. 52<sup>b</sup>–65 of the MS. described *infra*, s. v. *قِرّة العين فى اعمال الخطّائين*.

8–12

الاجروميّة **Dd. 4. 8<sup>1</sup> Qq. 211<sup>2,4</sup>**  
**Add. 798<sup>2,3,4</sup> Add. 3268**

The well-known Grammatical Treatise of *Muḥammad b. Muḥammad aṣ-Ṣanhājī* entitled *al-Ajurrūmiyya*. See *B. M. A. C.*<sup>1</sup>, p. 239; *B. M. A. C.*<sup>2</sup>, p. 617<sup>a</sup> &c. **Add. 3268**, containing this work alone, comprises ff. 12 of 16'0 × 10'7 c., is dated A. H. 1157, and written in a slovenly nasta'liq by *Isma'īl b. Muṣṭafā*. **Dd. 4. 8<sup>1</sup>** [ff. 3<sup>b</sup>–21<sup>a</sup> of 20'8 × 14'0 c.; dated A. H. 887; fair naskh; headings overlined with red] contains this work with a running commentary by *Shaykh Khālīd b. 'Abdu'llāh al-Azharī* (cf. *H. Kh.*, vi, p. 74). **Qq. 211<sup>2</sup>** [ff. 9<sup>a</sup>–12<sup>b</sup> of 19'6 × 14'0 c.; no date or scribe's name; clear but ugly naskh] also contains the *Ajurrūmiyya*; and **Qq. 211<sup>4</sup>** [ff. 57<sup>b</sup>–85<sup>a</sup>; poor naskh; no colophon] the same, with the Commentary of *Shaykh Burhānu'd-Dīn Abū Ishāq Ibrāhīm al-Buḥayrī al-Mālikī al-Azharī*. **Add. 798** contains (1) ff. 7<sup>b</sup>–16<sup>b</sup>, the text of the *Ajurrūmiyya*; (2) ff. 17<sup>b</sup>–64<sup>b</sup>, an anonymous commentary on the same; (3) ff. 65<sup>a</sup>–96<sup>a</sup>, another copy of the Commentary of *Khālīd al-Azharī*. [Ff. 97 of 21'3 × 15'6 c.; good naskh; rubrications; 11–21 ll., not dated.]

**Qq. 14<sup>a</sup>** احسن ما يميل من اخبار القيسين و جميل

See *infra*, s. v. *قيس و لبنى*.

13

احكام ايام الاسبوع

**Add. 442<sup>2</sup>**

[Ff. 8<sup>b</sup>–10<sup>b</sup>.] Influences of the days of the week. For description of the MS. see *infra*, s. v. *معرفة النفس الناطقة*.

14 احوال قیامت Dd. 11. 9<sup>1</sup>

[Ff. 1<sup>b</sup>-80<sup>b</sup>, 20·6 × 15·3 c., 13-15 lines to p.; good naskh, fully pointed; rubrications.] An account, in Turkish, of the Resurrection, &c., entitled *Aḥwāl-i-Qiyāmat*, defective at end, without indication of authorship, beginning:—

خبرده گلمشدر که الله تعالی بر اغج یرتدی اول اغجک  
در [درت] بداغی واردی [sic, for درت]

Cf. Pertsch's *Berl. Turk. Cat.*, pp. 6-7.

## 15 احوال محاصل شش صوبه دکن Add. 1099

Account of the revenues of the Deccan. See *P. C.*, No. cvii, pp. 184-185.

## 16 اخبار الدول للقرمانی Qq. 154

The *Akhbār-i'd-Duwal wa āthārū'l-awwal*, an abridgment of general history from the earliest times till A.H. 1007, by [*Abu'l-'Abbās*] *Aḥmad Chelebī b. Sinān b. Aḥmad al-Dimashqī al-Qaramānī* (d. A.H. 1019). See *B. M. A. C.*<sup>1</sup>, pp. 147, 428; *B. M. A. C.*<sup>2</sup>, No. 491. [Ff. 370 of 20·3 × 15·6 c.; clear naskh; 25 lines to p.; rubrications. Transcribed by Aḥmad b. Muḥammad b. Mirza (? مرزه) at-Turkmānī, Saturday, Rajab 10, A.H. 1113 = Dec. 11, A.D. 1701.]

17 اخبار مکه للزرقي Qq. 44<sup>1</sup>

*Al-Azraqī's* "History of Mecca" (*Akhbāru Makka*). The text of this work forms vol. i of Wüstenfeld's *Chroniken d. Stadt Mekka* (Leipzig, 1858). See the introduction to that volume, and *L. C.*, ii, pp. 169-170. [Ff. 220 of 24·5 × 16·0 c.; large, bold naskh; 21 lines to p. No date or scribe's name.]

## 18 اخبار وقایع نادر شاه و فتح سیر Add. 316

A short anonymous history of Nādir Shāh, followed by a short history of Farrukh Siyar. See *P. C.*, No. lxxvi, p. 151.

19, 20 اختریء کبیر Gg. 6. 41  
Ll. 1. 5

The *Akhtarī-i-Kabīr*, a well-known Arabic-Turkish Lexi-

con by *Mustafā b. Shamsi'd-Dīn Qāra-Ḥiṣārī* [d. A. H. 968]. Printed at Constantinople, A. H. 1271, 1298, &c. See *L. C.*, i, p. 92; *H. Kh.*, No. 248; *B. M. A. C.*<sup>3</sup>, No. 880; *B. M. T. C.*, p. 136<sup>a</sup>. **Ll. 1. 5** [ff. 300 of 27·0 × 16·3 c., written in small, neat naskh with rubrications, dated A. H. 988] is the work in its fuller form, and corresponds to the ed. of A. H. 1271. **Gg. 6. 41** [ff. 237 of 21·8 × 15·2 c.; last leaf missing; clear but ungraceful naskh; words explained overlined with blue; no colophon] is an abridgment.

**21** الاختيارات (فى الفقه) **Add. 746<sup>12</sup>**

An anonymous ethical book, in Arabic, divided into three sections treating of the Law (*Sharī'at*), the Path (*Ṭarīqat*), and the Truth (*Ḥaqīqat*), beginning:—

الحمد لله الذى لا يزيد فى ملكه طاعة المطيعين الخ

[The MS. comprises ff. 260 of 18·5 × 11·3 c. and 19–25 ll.; good naskh, small in earlier portion of volume, larger in later part; rubrications and margins ruled in red; dated A. H. 1112 in a colophon on f. 18<sup>b</sup> (see *s. v.* *البيان و الاعراب* *infra*). This treatise occupies ff. 214<sup>b</sup>–225<sup>a</sup>.]

**22** اختيارات بديعى فى الطبابة **Add. 268**

A work on *Materia Medica* by *Hājī Zayn al-'Aṭṭār*. See *P. C.*, No. cxxviii, p. 212.

**23–25** اخلاق محسنى **Add. 748 Add. 3194<sup>1</sup>**  
**Add. 1168<sup>2</sup>**

**Add. 748** and **Add. 3194<sup>1</sup>** contain the Persian text, and **Add. 1168<sup>3</sup>** a Turkish translation, of *Husayn Wā'idh-i-Kāshifī's* well-known Treatise on Ethics entitled *Akhlāq-i-Muhsinī*. For the first two MSS., see *P. C.*, Nos. cxxv and cccxl<sup>1</sup>, pp. 207–8 and xxxviii–xxxix. The third MS., **Add. 1168<sup>2</sup>**, which contains the Turkish translation, consists of ff. 12<sup>b</sup>–42<sup>a</sup>, of 25·8 × 12·0 c. and 31 ll., written in a small, neat naskh with rubrications. The date, A. H. 1188, and the scribe's name, *Ibrāhīm b. 'Abdu'llāh*, a pupil of the *Khatīb*

Sulaymān Efendī, are found in a colophon at the end of the MS., see *infra*, s. v. حديقه الوزراء. This translation begins:—

كوثر حمد و ثنا خداوند عظيمه كه قائل لقد خلقنا  
الانسان فى احسن تقويم الخ

26 اخلاق ناصرى Add. 308

The *Akhlāq-i-Nāṣirī*, a well-known work on Ethics by *Naṣīru'd-Dīn Tūsī* (d. A. H. 692). See *P. C.*, No. cxxiv, pp. 205–207.

27 آداب الدعاء Add. 3253<sup>3</sup>

*Ādābu'd-Du'ā'*, a treatise on prayer, in Arabic. See *P. C.*, No. cccxxxii<sup>3</sup>, p. 419.

28 الاربعون فى الابدال العوالى Dd. 5. 59

*Al-arba'un fī l-abdāl-i-'awālī*, by *Shaykh Abu'l-Qāsim 'Alī b. al-Ḥasan b. Hibat'llāh b. 'Asākir al-Dimashqī* (d. A. H. 571). See *H. Kh.*, No. 389. [Ff. 8 of 18'2 × 10'7 c.; bad, scrawly naskh; no colophon.]

29 ارجوزة فى معرفة تداخل الشهور و اس الشهر Qq. 54<sup>1</sup>

A poem of 13 bayts on the succession of the months, occupying f. 2<sup>b</sup> of Qq. 54, described *infra*, s. v. خلاصة الاختصاص.

الارشاد فى اصول الاعتقاد Add. 3262

See s. v. شرح كتاب اصول الاعتقاد.

30 ارشاد المضلّين Add. 797

The *Irshādu'l-muḍillīn*, by *Muḥammad Riḍā b. Muḥammad Amīn Hamadānī*. See *P. C.*, No. ix, pp. 10–11.

31, 32 ازهار الافكار فى جواهر الاحجار Dd. 4. 28<sup>1</sup>  
Add. 3251

The *Azhāru'l-afkār fī jawāhiri'l-alyār* of *Abu'l-'Abbās Aḥmad b. Yūsuf at-Tīfāshī* (d. A. H. 651). See *H. Kh.*, No. 542; *B. M. A. C.*<sup>2</sup>, Nos. 781 and 1288, pp. 533–4 and 829;



*B.M.A.C.*<sup>1</sup>, pp. 214, 462; *L.C.*, ii, pp. 216-217; v, p. 266. [Dd. 4. 28<sup>1</sup> consists of ff. 54 of 24·6 × 17·2 c., 19 lines to p., written in bold, clear naskh with rubrications, by *Aḥmad al-Abūtiḡī al-Kutbī*, A. H. 749. Add. 3251 contains ff. 25 of 20·0 × 14·8 c. and 25 ll., written in an ungraceful but fairly legible naskh; not dated.]

33 اسباب نزول القرآن Add. 3178

The *Asbābu nuzūlī'l-Qur'ān* of *Shaykh Abū'l-Ḥasan 'Alī b. Aḥmad al-Wāhidī* (d. A. H. 468). See *H. Kh.*, No. 586; *L.C.*, iv, pp. 21-22, *Berl. A.C.*, i, pp. 180-181. [Ff. 251 of 23 × 16 c., 17 lines to p.; fine, large naskh; dated Wed., 20 Sha'bān, A. H. 627 = July 4, A. D. 1230.]

34 اسرار الحروف Dd. 12. 10<sup>2</sup>

A small treatise on the mystical values of the Letters, by *Ghiyāthū'd-Dīn 'Alī b. 'Alī Amīrān al-Ḥusaynī al-Isfahānī*. See *P.C.*, No. cxxxiii<sup>2</sup>, pp. 219-220.

35 اسرار نامه شيخ عطار (ترجمه تركى) Dd. 6. 53

Turkish translation of *Shaykh Farīdū'd-Dīn 'Aṭṭār's Asrār-nāma*, together with a few lives of Ṣūfī saints. [Ff. 68 of 15·5 × 10·7 c.; clear but ill-formed naskh.]

36 الاشارات فى معرفة الزيارات Qq. 92

*Kitābu'l-ishārāt fī ma'rifatī'z-ziyārāt*, an account of holy places and shrines, by *Shaykh 'Alī b. Abī Bakr al-Hiravī* (d. A. H. 611). See *H. Kh.*, No. 750. [Ff. 165 of 17·0 × 12·2 c., 11-15 ll.; fine old naskh; dated A. H. 692. The MS. is not all in the same hand, and contains parts of the work at least in duplicate. It concludes with the text of the inscription on the author's tomb, &c.]

[كتاب و النظاير. See *infra*, s.v.]

37 اصطلاحات الشيخ محبى الدين العربى Add. 1071<sup>2</sup>

*Al-Furjānī's Iṣṭilāḥātu'sh-Shaykh Muḥyi'u'd-Dīn b. al-'Arabī*, published by Flügel in the *Definitiones* (Leipzig, 1845),

pp. 283-298. This MS. formerly belonged to Flügel, and was used by him in editing the text of the *Definitions* (see p. iii of that work). [Ff. 70<sup>b</sup>-75<sup>b</sup> of 20.5 × 13.7 c. and 23 ll.; transcribed in Muḥarram '37 by Shamsu'd-Dīn b. Maḥmūd.]

### اصول الجواهر المكنونة و العلوم المخزونة

This appears to be the title of the fragmentary work on Medicine contained in **Add. 301**. For description, see Part II, title-less works, under Medicine.

### 38 اطباق الذهب Qq. 206

The *Aṭṭāqu'dh-Dhahab* of *Shaykh Sharafu'd-Dīn 'Abdu'l-Mūmin b. Hibatu'llāh al-Isfahānī*. See *H. Kh.*, No. 873; *B. M. A. C.*<sup>1</sup>, p. 657; *B. M. A. C.*<sup>2</sup>, p. 633; *V. C.*, pp. 311-312. [Ff. 45 of 19.8 × 14.0 c. and 19 ll.; written A. H. 1133 in clear naskh; headings in red.]

### 39 اطراف السلسلة التي هي باكناف النبوة و الولاية منوطة متصلة Qq. 26<sup>3</sup>

*Aṭṭāfu's-salsila allatī hiya bi-aknāfi'n-nubuwwati wa'l-wilāyati manūṭa mutṭaṣila* by 'Uthmān b. 'Alī b. Muḥammad b. 'Abdu'l-Ilāh, beginning:

الحمد لله الذي ندب الى حفظ الفروع بالاصول الخ

This tract occupies ff. 140<sup>b</sup>-145<sup>b</sup> of the MS. described s. v. سلسلة الذهب.

### 40 اعظم زمامه Add. 215<sup>2</sup>

[Ff. 13<sup>b</sup>-24<sup>a</sup>.] The *A'dham-nāma*, a poem in praise of Prince Muḥammad A'dham, by *Allāh-Yār b. Hājī Muḥammad Yār Uzbeq* of Balkh. See *P. C.*, No. c, pp. 175-6.

### 41 الاعراب عن قواعد الاعراب Add. 1056<sup>3</sup>

A treatise on Arabic accidence, entitled *al-I'rāb 'an qawā'idī'l-I'rāb*, by *Shaykh Jamālu'd-Dīn b. Hishām* (d. A. H. 762). See *H. Kh.*, No. 929; *B. M. A. C.*<sup>1</sup>, p. 239<sup>a</sup>, &c. [The MS. comprises ff. 108 of 20.4 × 14.8 c. and 11 ll. (with interlinear glosses), of which this part occupies ff. 83<sup>b</sup>-108<sup>a</sup>. Clear nasta'liq; rubrications; dated A. H. 1061; scribe, 'Uthmān b. Walī b. Ridwān b. 'Abdu'l-Wahhāb.]

- 42-44 الإِعلام بأعلام بلد الله الحرام Qq. 153 Qq. 188  
Add. 1068

The *I'lām bi-a'lāmi baladī llāhī'l-harām* of *Shaykh Qutbu'd-Dīn Muḥammad b. Aḥmad al-Makkī*. See *H. Kh.*, No. 949; *B. M. A. C.*<sup>1</sup>, pp. 158-9, 431; *B. M. A. C.*<sup>2</sup>, p. 828. Edited by Wüstenfeld, *Chronik. d. Stadt Mekka*, vol. iii, and at Cairo, A. H. 1303. [Qq. 153 contains ff. 230 of 20·6 × 15·2 c. and 22 ll.; written in a fair naskh, with rubrications; dated the end of Muḥarram, A. H. 1065; scribe, 'Alī b. Ibrāhīm b. 'Alī b. Muḥammad al-Kirāmī; collated in the same year. Qq. 188 contains ff. 204 of 20·5 × 14·5 c. and 25 ll.; clear naskh; rubrications; according to the colophon, the composition of the work was completed on the 7th of Rabī' I, A. H. 985, and the transcription of this copy on Tuesday the 14th of Jumādā II, A. H. 1012. Add. 1068 contains ff. 208 of 21·3 × 15·5 c. and 21 ll.; fair naskh; rubrications; dated Friday the 8th of Jumādā II, A. H. 998.]

- 45 اِعلام الناس بما وقع للبرامكة من بنى العباس Qq. 192

The *I'lāmū'n-nās bi-mā waqa'a li'l-Barānikati min Banī'l-'Abbās*, a collection of tales and historical anecdotes relating to the early Caliphs and the Barmecides, by *Muḥammad Diyāb al-Itlādī*. *B. M. A. C.*<sup>1</sup>, p. 683; *B. M. A. C.*<sup>2</sup>, p. 730. [Ff. 333 of 20·5 × 14·0 c. and 19 ll.; clear, ungraceful naskh; rubrications; the date (of composition) is given as A. H. 1100.] Printed at Cairo, A. H. 1279 &c.; English translation by Mrs G. Clerk, London, 1873.

اعمال الرسل. *Acts of the Apostles.*

See under انجيل, *Gospels.*

- 46 اغاثة الامة بكشف الغمّة، للمقرئى Add. 746<sup>2</sup>

*Ighāthatu'l-umma bi-Kashfi'l-gḥumma*, by *Shaykh Taqī'ud-Dīn Aḥmad al-Maqrizī* (d. A. H. 845). See *H. Kh.*, No. 975; *B. M. A. C.*<sup>1</sup>, p. 617<sup>a</sup>. Begins, after the doxology:—

و بعد، فاتّه لما طال امر هذا البلا المبين و حلّ فيه بالخلق  
انواع العذاب المبين الخ

[Ff. 19<sup>b</sup>–50<sup>b</sup> of the MS. described under No. 21 *supra*. No separate colophon.]

47 افتخار الحرمین المحروسين مكة و المدينة Qq. 44<sup>3</sup>

[Ff. 225<sup>a</sup>–228<sup>a</sup>; see No. 17 *supra*.] An Arabic poem addressed to Dā'ūd b. 'Īsā b. Mūsā, governor of Mecca and Medina, by the people of Medina, persuading him to transfer his residence thither.

[شرح همزة البوصیری. See *s. v.* افضل القرى لقراء امر القرى.]

48, 49 اقبالنامه جهانگیری Oo. 6. 62  
Add. 1082

Two copies of vol. iii of *Mu'tamad Khān's Iqbāl-nāma-i-Jahāngīrī*. See *P. C.*, Nos. xcvi and xcvi, pp. 171–172.

اقبالنامه نظامی. The *Iqbāl-nāma* of Nidhāmī.

See *s. v.* خمسة.

50 اقليدس Add. 1075

*Euclid*, apparently after the version of *Thābit b. Qurra al-Harrānī*. See *H. Kh.*, No. 1070, vol. i, pp. 380–384, especially top of p. 382. [A fine MS., lacking one or two pages at the beginning containing the translator's introduction. In its present state it comprises ff. 234 of 23·8 × 17·2 c. and 21 ll. Written in a fine, clear, old naskh, probably of the 13th century, with the diagrams &c. in red. No colophon more explicit than the following at the end of Book xv (f. 233<sup>b</sup>, the last):—

تم القول الخامس عشر لاسقلاس المنسوب الى اقليدس في  
الاصول نقل قسطا بن لوتا و هو آ اشكال.]

51–55 اكبرنامه Oo. 6. 1 Oo. 6. 2 Oo. 6. 3  
Oo. 6. 4 Add. 195

The *Akbar-nāma* of *Shaykh Abū'l-Faḍl b. Mubārak*. See *P. C.*, Nos. lxxxvii–xci, pp. 162–6.

56–59 الف ليلة و ليلة Qq. 106 Qq. 107  
Qq. 108 Qq. 109

The *Thousand and one Nights* (Arabic text), complete in

4 vols., not dated, uniform in size and handwriting (a clear, but ugly naskh). The leaves measure  $21\frac{1}{2} \times 14\frac{3}{4}$  c., and contain 25 lines each; headings in red. Vol. i (ff. 496) goes up to the 216th night, vol. ii (ff. 302) to the 536th, vol. iii (ff. 300) to the 771st, and vol. iv (ff. 340) to the end. Although not strictly speaking a manuscript, it is worth mentioning the existence in the Library of Lane's copy of the *Nights* (Cairo ed. of A. H. 1251), two vols. marked **Add. 3088** and **Add. 3089** containing the corrections and annotations of *Shaykh Muḥammad 'Ayyād aṭ-Ṭantawī*, dated A. H. 1255.

60 الف ليلة و ليلة (فارسی) **Add. 311<sup>1</sup>**

*Persian translation* of the first 135 of the *Thousand and one Nights*. See *P. C.*, No. cccxxiii, pp. 402-3.

61 الف ليلة و ليلة (ترکی) **Ff. 1. 4**

*Turkish translation* of the first 100 *Nights*. The name 'Umar b. 'Uthmān occurs at the end (f. 166<sup>b</sup>) as that of the translator or transcriber (it is not clear which), and the month Jumāda I is mentioned as the date, but the year is omitted. [Ff. 173 of  $20\frac{1}{2} \times 14\frac{3}{4}$  c. and 13 ll.; slovenly but legible nasta'liq, pointed throughout.]

62, 63

الفية ابن مالك

**Qq. 152**

**Add. 2899**

Two copies of the well-known *Alfiyya* of *Ibn Mālik*, edited, with the Commentary of Ibn 'Aqīl, by Dieterici (Leipzig, 1850). See *H. Kh.*, No. 1143, and the Catalogues. [**Qq. 152** comprises ff. 152 of  $20\frac{1}{2} \times 15\frac{1}{2}$  c. and 7 ll.; large, clear naskh; rubrications; scribe, Aḥmad b. 'Akāsha, Ramaḍān, A. H. . . 23. **Add. 2899** contains ff. 37 of  $17\frac{1}{2} \times 13\frac{1}{4}$  c. and 14 ll.; good, clear naskh, fully pointed, with rubrications; transcribed by Muḥammad b. Aḥmad b. Muḥammad البعناوی, 28th of Rabī' I, A. H. 876.]

64

الامثلة المختلفة و كتاب الامثلة **Add. 2622<sup>4,5</sup>**

*Al-Amthilat al-mukhtalifa* (Various Paradigms) and the *Kitābu'l-amthilat* (Book of Paradigms), two treatises on Arabic

grammar, occupying respectively ff. 60-67 and 70-88 of **Add. 2622**, which comprises ff. 90 of  $17\frac{3}{4} \times 11\frac{5}{8}$  c. and 13 ll.; neat ta'liq; rubrications; not dated. The first is identical with that described in *B. M. A. C.*<sup>1</sup>, p. 233<sup>b</sup>, iv. Other copies (**Ff. 5. 11<sup>1</sup>, Add. 1085<sup>4</sup>**) are described in Part II under Grammars.

**65** **Add. 224**  
آمدنامه

The *Āmad-nāma*, a Persian-Hindustānī vocabulary. See *P. C.*, No. clxvii, p. 250.

**Add. 3257<sup>5</sup>** انباء الاذكياء لحيوة الانبياء للسيوطي

See under untitled MSS., II, Muḥammadan Theology, § 2, Mysticism. This work occupies ff. 48-56 of the MS.

**Oo. 6. 35** انتخاب تاريخ فيروزشاهي

The *Intikhāb-i-Tārīkh-i-Fīrūzshāhī* of 'Abdu'l-Ḥaqq Ḥaqqī. See *s.v.* تاريخ فيروزشاهي.

**66** **Add. 230**  
انتخاب حكايات و علميات دين عيسى

[Ff. 213-226.] A Catechism on Christian doctrine. See *P. C.*, No. iv, pp. 5-6.

#### GOSPELS, ACTS AND EPISTLES IN ARABIC.

**[67-76** الانجيل و قصص الرسل و الرسائل بالعربي **The**  
*Gospels, Acts and Epistles in Arabic.*]

**67** **Gg. 5. 27**

The *Four Gospels*, dated Ṣafar 25, A. H. 684 (= May 2, A. D. 1285), a fine MS. of ff. 96 (of  $26\frac{5}{8} \times 17\frac{6}{8}$  c. and 21 ll.) given, as appears from a Latin inscription at the beginning, to David de Wilem in 1618 by Cyril, Patriarch of Alexandria. [S. Matt., ff. 1-27; S. Mark, ff. 27-44; S. Luke, ff. 44-74; S. John, ff. 74-96.]

**68** **Gg. 5. 33**

The *Four Gospels*, dated the year 988 of the Martyrs (A. D. 1272), copied, according to an additional colophon, from a

codex stated by its transcriber to have been copied from a manuscript written by John, Bishop of Qift, who stated that he in turn copied it from a codex collated by Shaykh Nash al-Imām b. 'Izzu'l-Kufāt. The MS., which lacks a few leaves, and, apparently, a miniature at the beginning, comprises ff. 185 of 23'5 × 16'5 c. and is written in a fine, bold naskh. There is a miniature on f. 52<sup>b</sup> representing S. Mark; another of S. Luke on f. 84<sup>b</sup>; another of S. John on f. 139<sup>b</sup>. Tables of contents are prefixed to each gospel. [S. Matt., ff. 5-51<sup>a</sup>; S. Mark, ff. 55<sup>b</sup>-83<sup>a</sup>; S. Luke, ff. 88<sup>b</sup>-138<sup>a</sup>; S. John, 142<sup>b</sup>-181<sup>a</sup>.] The MS. belonged formerly (Dec. 1560 or 1565) to Michael Mambre, Interpreter to the Venetian Legation.

69

Add. 1860

The *Four Gospels*, a fine illuminated MS., described (presumably correctly) as of the 12th or 13th century. It was presented to M. l'avocat Grongnard by C. Sicard, Jesuit, at Cairo on March 30, 1725, and to C. Brinsden by Grongnard in 1734. It contains 312 ff. of 23'0 × 16'7 c., each of 11 ll. in fine, bold naskh; headings and punctuation in gold. [S. Matt., ff. 2<sup>a</sup>-86<sup>a</sup>; S. Mark, ff. 88<sup>a</sup>-145<sup>b</sup>; S. Luke, ff. 147<sup>b</sup>-241<sup>a</sup>; S. John, ff. 243<sup>b</sup>-312: miniatures of S. Luke and S. John on ff. 155<sup>b</sup> and 247<sup>b</sup>.]

70

Add. 3216

The *Four Gospels*, not dated, written in good, clear naskh with rubrications. [Ff. 166 of 19'4 × 13'8 c. and 17 ll.; S. Matt., ff. 2<sup>b</sup>-47<sup>b</sup>; S. Mark, ff. 48<sup>b</sup>-76<sup>b</sup>; S. Luke, 77<sup>b</sup>-126<sup>a</sup>; S. John, ff. 126<sup>b</sup>-164<sup>b</sup>.]

71

Add. 3226

The *Four Gospels*, *Acts*, *Epistles*, and *Revelation*, a neatly-written MS. of ff. 256 of 16'0 × 9'6 c. and 25 ll., dated A.H. 1091, A.D. 1688. Good naskh with rubrications.

72

Add. 2621

The *Epistles* followed by the *Acts*, transcribed by Cyril, "the servant of the Church at Suyūt" (in Egypt), in A. H. 754

(= A.D. 1353: see f. 92<sup>b</sup>). Ff. 149 (f. 20 missing) of 24·2 × 15·7 c. and 19 ll.; good naskh; rubrications.

73

Add. 3291

The *Acts*, followed by the *Epistle of S. James* (ff. 29<sup>a</sup>–32<sup>a</sup>), the 1st *Epistles of S. Peter* (ff. 32<sup>a</sup>–34<sup>b</sup>) and *S. John* (ff. 34<sup>b</sup>–37<sup>b</sup>), and the Offices (قوانين, ff. 37<sup>b</sup>–107) for Sundays and Saints' Days. Ff. 107 of 29·8 × 20·0 c. and 20 ll.; poor but legible naskh with rubrications; dated the year 2007 of Alexander (= A.D. 1696, according to a European marginal note).

74

Add. 3212

The *Epistles*, from 2 *Corinthians* vi, 3 to end of *Epistle of S. Jude*, followed by the *Acts* from i, 13 to xxviii, 20, and by a fragment of some epistle or exhortation addressed to one Timothy (repeatedly invoked as يا اخي طيماتاوس), and concluding with a Table of Lessons for Sundays and Saints' Days. The MS. originally comprised, apparently, ff. 259 of 19·5 × 13·6 and 13 ll. in the older part, but the first 70 ff., as well as ff. 98, 168–9, 181, 244 and some others (besides lacunæ of unknown extent after ff. 248 and 249) are now missing. No colophon or date; fine old naskh.

75

Add. 3213

Part of the *Epistles to the Romans and Corinthians*, from Romans v, 18 (ff. 1<sup>a</sup>–19<sup>b</sup>) to 2 Cor. vi, 2 (f. 51<sup>b</sup>), including the whole of 1 Cor. (ff. 20<sup>a</sup>–45<sup>b</sup>); followed by the concluding portion of some work in a more modern hand (ff. 52<sup>a</sup>–55<sup>b</sup>) divided into "heads" (راس) extending from No. 44 to No. 50. Ff. 55 of 18·3 × 13·0 c. and 13 ll., written (except the last portion) in a fine old naskh of the 12th or 13th century, with rubrications, but not dated.

76

Dd. 15. 4

The *Epistle to the Colossians* in Arabic, with Latin translation and dedication to Bishop Bancroft by William Bedwell. Ff. 64 of 10·2 × 7·2 c. and 11 ll., neatly written, with headings



in red, in Bedwell's own hand, entitled (f. 6<sup>a</sup>) "*D. Pauli ad Colossenses epistola: Arabicè ante multa sæcula conuersa, ex antiquissimo exemplari descripta et Latinè facta brevibusque scholiis illustrata: per Guli. Bedwellum Stortfordiensem.*" The dedicatory preface occupies ff. 7<sup>a</sup>–18<sup>b</sup>; the Latin translation, ff. 19<sup>a</sup>–46<sup>b</sup>; and the Arabic text, ff. 53–63.

77–82

## THE GOSPELS IN PERSIAN.

انجيل فارسی

77. Dd. 4. 32. See *P. C.*, No. i, p. 1.  
 78. Gg. 5. 26. „ No. ii, pp. 1–2.  
 79. Add. 228. „ No. iii, pp. 2–4.  
 80. Add. 230. „ No. iv, pp. 4–5.  
 81. Add. 240. „ No. v, p. 6.  
 82. Add. 327. „ No. vi, pp. 6–7.

83

انجيل هندي

Nn. 4. 65

A copy of Henry Martyn's *Hindustānī* translation of the *New Testament*, made by Govind Rām from the original, which, according to a note at the beginning, is preserved in the Library of the Old Church in Calcutta, and from which the text was printed. [Ff. 390 of 24·5 × 15·5 c. and 15 ll.; written in Indian ta'liq; margins ruled in gold and colours. Each separate book has a colophon, the dates extending from Dec. 21, 1811 to April 14, 1812.]

84–86 انسان العيون فى سيرة الامين و المأمون Qq. 275  
 Add. 799, 800

Two copies of *Shaykh Nūru'd-Dīn 'Alī b. Ibrāhīm b. Aḥmad b. Alī al-Ḥalabī's Insānu'l-'uyūn fī sīrati'l-Amīn wa'l-Ma'mūn*. See *H. Kh.*, No. 1354; *B. M. A. C.*<sup>1</sup>, pp. 424–5; *B. M. A. C.*<sup>2</sup>, Nos. 1274–6, pp. 824–5, &c. Printed at Bulāq, A. H. 1292. [Qq. 275 comprises ff. 339 of 30·0 × 21·0 c. and 37 ll., is written in a small, neat naskh, with rubrications, and has been collated throughout by the transcriber Taqī'u'd-Dīn b. Muḥammad b. 'Abdu'l-Jawwād b. Muḥammad b. Aḥmad al-Barmūnī, a pupil of Shaykh 'Alī al-Maḥallī, who was

himself a pupil of the author. It is dated Saturday, Sha'bān 15, A. H. 1094. **Add. 799, 800**, two thick volumes of ff. 614 and ff. 690 respectively, contain the same work. The leaves are of 20·5 × 14·3 c. and 23 ll. Written in poor but legible naskh by 'Alī b. 'Abd Rabbihi b. Aḥmad b. Muḥammad al-Gharbāwī, and dated the 8th of Rabī' I, A. H. 1088.]

**87** الانسان الكامل فى معرفة الاواخر والاوائل **Ff. 6. 38<sup>1</sup>**

*Shaykh* ['Alī b.] 'Abdu'l-Karīm al-Fīlī's Ṣūfī treatise entitled *al-Insānu'l-Kāmil fī ma'rifati'l-awākhir wa'l-awā'il*. See *H. Kh.*, No. 1356; *V. C.*, iii, pp. 376-8: cf. *L. C.*, iii, 385; *I. O. A. C.*, No. 667. [The MS. comprises 491 written pages = 246 ff., of 20·8 × 14·7 c. and 23 ll., of which this work occupies pp. 1-371. Written in clear, good naskh, with rubrications, in or about A. H. 1040, by a Christian of Ḥama called تلجہ.]

انشاءات عربيّه (ARABIC). EPISTOLARY MODELS

**88** انشاءات القاضى الفاضل عبد الرحيم بن على **Qq. 232**

Letters of the *Qādī* 'Abdu'r-Raḥīm b. 'Alī (c. A. H. 563: cf. *B. M. A. C.*<sup>2</sup>, p. 376<sup>b</sup>) to various eminent contemporaries. [Ff. 32 of 21·3 × 15·6 c. and 21 ll.: fair naskh; rubrications; dated A. H. 1171.]

انشاءات فارسيّه (PERSIAN). EPISTOLARY MODELS

[See *P. C.*, Nos. clxxxiii-cxciii, pp. 274-284. In this volume see also *s. v.* بدائع, جامع القوانين, رقصات and منشيات, under which titles some works of this class are placed.]

**89-91** انشاء ابو الفضل **Add. 203 Add. 210**  
**Add. 216**

See *P. C.*, Nos. clxxxiv-vi.

**92** انشای دلکشا **Add. 439**  
See *P. C.*, No. cxc.

**93** انشای هرکرن **Add. 573**  
See *P. C.*, No. clxxxviii.

## EPISTOLARY MODELS (TURKISH). انشاءات تركيّه.

## 94 Dd. 5. 40

Forms of Turkish letters, written on one side of the page only, in good riq'a, with Italian translation opposite as far as f. 13. [Ff. 93 of 20'1 × 14'0 c. and 15 ll.]

## 95 Dd. 5. 48

Forms of Turkish letters &c. in dīvānī hand. [Ff. 79 of 20'0 × 14'2 c. and 11 ll.]

## 96 Dd. 11. 10

[Ff. 1<sup>b</sup>–5<sup>a</sup>.] A few forms of Turkish letters. [Ff. 10 of 20'2 × 14'3 c. and 11 ll.]

## 97 Dd. 11. 20

[Ff. 71<sup>b</sup>–100 of 19'2 × 13'4 c.] Turkish forms of letters written in a curious, cramped hand.

## 98 Dd. 11. 33

A small fragment of a Turkish Epistolary Manual called انشاء گزیده, *Inshā-i-guzīda* ("Select Letter-writer"), containing only two letters, occupying ff. 2<sup>a</sup>, and 7<sup>a</sup>–8<sup>b</sup> (21'2 × 13'8 c.).

99 Ii. 6. 46<sup>1</sup>

[Ff. 1–7<sup>b</sup> of 14'2 × 9'7 c.] A few Turkish Epistolary forms.

## 100 Ll. 1. 1

"Liber mutilus varias Epistolas Turcicas sed admodum perplexè nec eleganter descriptas continens. Circa annum Hejræ 1076, i.e. D.n. 1665 scriptæ sunt epistolæ istæ." [Ff. 60 of 29'1 × 20'4 c.; dīvānī hand; defective at end.]

## 101 Ll. 5. 31

[Ff. 1<sup>b</sup>–38<sup>a</sup> of 20'0 × 13'3 c.] Models of letters, petitions, &c. in Turkish, in riq'a hand.

102

Oo. 6. 50

A Turkish letter-writer entitled *الإنشاء المرغوب*, and described in an English note on f. 1<sup>a</sup> as an "explanation of words contained in *firmāns* and letters." The transcriber is Ḥāfidh Muḥammad Amīn. The writing is a large, clear riq'a, with rubrications. [Ff. 40 of 22'0 × 17'0 c.]

103

انشاءات سيد هاشم افندي

Add. 309

The Epistolary Models of *Sayyid Hāshim Efendi*, *Kad-khudā* of Hājī Abū Bakr Pāshā, at one time governor of Mecca. [Ff. 186 of 21'7 × 13'7 c.]

104, 105

انوار التنزيل و اسرار التأويل للبيضاوى

Gg. 3. 20

Add. 3179

Two copies of the well-known *Commentary on the Qur'ān* of the Qāḍī Nāṣiru'd-Dīn Abū Sa'īd 'Abdu'llāh b. 'Umar al-Bayḍāwī, entitled *Anwāru't-tanzīl wa asrāru't-ta'wīl*. See *H. Kh.*, No. 1402; *B. M. A. C.*<sup>1</sup>, pp. 64-65 and 376; *B. M. A. C.*<sup>2</sup>, p. 68, &c. Edited by Fleischer, 1844. [Gg. 3. 20 comprises ff. 329 of 25'5 × 16'8 c. and 42 ll. written in a small, ill-formed hand with the sacred text in red: dated, Monday, 7th of Rabī' I, A. H. 708: scribe, Muḥammad b. Muḥammad b. Ḥasan b. 'Alī b. Aḥmad b. Muḥammad al-Khalīlī al-Makhzūmī. Add. 3179 comprises 498 ff. of 30'4 × 20'2 c. and 23 ll., the first few pages written in a poor but legible Indian ta'liq, the rest in naskh; headings of *sūras* in red, sacred text overlined in red: no date or colophon.]

106-110

انوار سهیلی

Add. 196 Add. 197 Add. 234

Add. 235 Add. 3195

See *P. C.*, Nos. cccx-cccxi and No. ccclxi, pp. 393-5 and xxxix.

111

انوار العاشقين

Ll. 4. 13

The *Anwāru'l-Āshiqīn*, a Turkish translation made by *Aḥmad Bijān* of the Arabic *Maghāribu's-Zamān* of Muḥammad b. Šāliḥ, better known as *Ibnū'l-Kātib* or *Yāzījī-oghlu*. See *H. Kh.*, Nos. 1411 and 12462; *V. C.*, iii, pp. 124-5. [Ff. 250 of 28'0 × 18'8 c. and 19 ll.; good Turkish naskh, fully pointed;

rubrications; dated A.H. 984. An inscription on f. 1<sup>a</sup>, dated A.H. 1012, states that the volume belonged formerly to Qāpūdān Hājī Sinān, by whom it was left as a pious bequest.]

112, 113 انيس العشاق Ll. 6. 18<sup>11</sup>  
Add. 261<sup>2</sup>

The *Anīsū'l-'Ushshāq* of *Sharafu'd-Dīn Rāmī*, one complete and one imperfect copy. See *P. C.*, No. clxxxii<sup>2</sup> and No. cccxxviii<sup>11</sup>, pp. 273 and 413-414.

114 اوصاف نامه عالمگیری Add. 215<sup>1</sup>

The *Awṣāf-nāma-i-'Ālamgīrī*. See *P. C.*, No. c, pp. 175-6.

الاوفى فى شرح الاسماء الحسنی Add. 442<sup>1</sup>

A treatise on the "Most Comely Names" of God. See Part ii, under MSS. of Mixed Contents. This portion occupies ff. 2<sup>b</sup>-7<sup>a</sup>.

Qq. 172 الآيات المقصورات على الآيات المقصورات

شرح مصورة ابن دريد. See *infra*, s. v.

115 الايساغوجى للابهرى Add. 417<sup>6</sup>

The *Īsāghūjī* (εἰσαγωγὴ), a well-known work on Logic by *Athīrū'd-Dīn Mufaddal b. 'Umar al-Abharī*, followed by a commentary on the same. See *H. Kh.*, No. 1533; *B.M.A.C.*<sup>1</sup>, pp. 243-4; *B.M.A.C.*<sup>2</sup>, p. 498, &c. [For description of MS. see *P. C.*, No. clxxvii, p. 263.] The commentary which follows is that of *Ḥusāmu'd-Dīn Ḥasan al-Kātī*. See next notice.

116 الايساغوجى للكاتى Gg. 6. 38<sup>1</sup>

Commentary on the above work by *Ḥusāmu'd-Dīn Ḥasan al-Kātī*. See *H. Kh.*, loc. cit., p. 503; *B.M.A.C.*<sup>2</sup>, pp. 498<sup>b</sup>-499<sup>a</sup>; and immediately above. [The MS. comprises ff. 74 of 20.9 × 14.8 c. and 13 ll., written A.H. 1208 in a large, clear, ill-formed naskh by Aḥmad b. Hājī 'Āmir as-Sālimī al-Mālikī al-Burhānī: the first 33 ff. contain the commentary on the *Īsāghūjī*.]

117 الايضاح البرهاني فى شرح مقامات الحريري Add. 776

A fine old copy, dated Saturday, Ṣafar 10, A.H. 600

(= Oct. 19, A.D. 1203), of the Commentary on Ḥarīrī's *Maqāmāt* composed by *Shaykh Abū'l-Faṭḥ Nāṣir b. Abī'l-Makārīm al-Muṭarrizī al-Khawārazmī* (d. A. H. 610). See *H. Kh.*, vol. vi, p. 62, ll. 2-4; *B. M. A. C.*<sup>1</sup>, pp. 318-319 and note *a* on latter; *B. M. A. C.*<sup>2</sup>, pp. 638-639. [Ff. 274 of 19'0 × 14'7 c. and 17 ll.; fine old naskh; rubrications; copious marginal notes and glosses, some in Persian. A few Persian verses by poets now little known are written in an old 13th century hand on the last page.]

118 الايضاح فى اسرار النكاح Qq. 69

The *Īdāh fī asrārī'n-nikāh* of *Shaykh 'Abdu'r-Rahmān b. Naṣr b. 'Abdu'llāh ash-Shirāzī*. See *H. Kh.*, No. 1553; *B. M. A. C.*<sup>1</sup>, pp. 223, 634. [Ff. 51 of 20'3 × 14'5 c. and 21 ll.; poor but clear naskh; rubrications; not dated.] See also **Add. 325**, *s. v.* مختصر.

119 الايضاح فى سقط الزند و ضوه Qq. 115

The *Īdāh fī Siqṭi'z-Zand*, or Commentary on *Abu'l-'Alā al-Ma'arri's* poem called *Siqṭu'z-Zand* (*q. v.*) by *Shaykh Abū Zakariyya Yahyā b. 'Alī al-Khaṭīb at-Tabrizī*. See *H. Kh.*, No. 7187 (vol. iii, p. 601, l. 2); *B. M. A. C.*<sup>1</sup>, pp. 282 and 259. [Ff. 252 + 6 or 7 at beginning, of 19'5 × 13'3 c. and 23 ll.; fair naskh, pointed; no colophon, but at the end several *ijāzas* dated A. H. 617, 622, 626.]

120 آئين اكبرى Nn. 3. 57

The *Ā'in-i-Akbarī* of *Abu'l-Faḍl*. See *P. C.*, No. xcii, pp. 166-7.

121, 122 آئينه سكندرى Add. 260  
Add. 1100

The *Ā'ina-i-Sikandarī* of *Amīr Khusrāw* of Dihlī: two copies. See *P. C.*, Nos. cclii and ccliii, pp. 342-3.

[بانت سعاد. *Bānat Su'ād*, the celebrated qaṣida of Ka'b b. Zuhayr. See *infra*, *s. v.* كنز المراء and شرح بانت سعاد.]

123 بحر الهدايت سلطانى Add. 3273

*Baḥru'l-Hidāyat-i-Sulṭānī* of *Wājid 'Alī*, King of Oude. See *P. C.*, No. cccxxxvi, pp. 423-4.

البداية و النهاية لابن كثير Qq. 135

A fragment of *Ibn Kathīr's al-Bidāyat wa'n-Nihāyat*. See *infra*, s. v. *تواريخ الخلفاء الاسلاميّة* (ff. 61<sup>a</sup>–63<sup>b</sup>).

124 بدايع الافكار فى صنايع الاشعار Add. 794

*Badāyī'u'l-afkār fī ṣanāyī'i'l-ash'ār*, a work on rhetorical device and the art of poetry, by *Husayn Wā'idh-i-Kāshifī*. See *P. C.*, No. clxxx, pp. 267–271.

125 بدايع الانشاء Add. 238<sup>1</sup>

*Badāyī'u'l-inshā*, an Epistolary Manual by *Yūsufz*. See *P. C.*, No. clxxxiii<sup>1</sup>, p. 275.

126 بدايع البداية فى الادب Add. 3190

The *Badāyī'u'l-bidāyat fī'l-adab*, by *Ḥamālu'd-Dīn Abū'l-Ḥasan 'Alī b. Abū Maṣṣūr Dhāfir b. Husayn al-Azdī* (d. A. H. 623). See *H. Kh.*, No. 1705; *B. M. A. C.*<sup>2</sup>, p. 274. [Ff. 154 of 20·3 × 13·2 c. and 23 ll.; fair naskh; rubrications. Transcribed Ramaḍān 12th, A. H. 999, by Muḥammad b. Aḥmad al-'Akkārī.]

127 برة البوصيرى Ll. 6. 25

The well-known *Burda*, or "Mantle-poem" of *Shaykh Sharafu'd-Dīn Abū 'Abdī'llāh Muḥammad b. Sa'īd al-Buṣīrī*, with Malay glosses. See *H. Kh.*, No. 9449; *B. M. A. C.*<sup>1</sup>, pp. 76, 77, 87, 392, 490, especially p. 76, note *b. ad calc.*; *B. M. A. C.*<sup>2</sup>, pp. 680–681, &c. [Ff. 63 of 16·0 × 11·2 c., of a variable number of lines; not dated. This MS., as well as the other Malay MSS. of Erpenius now at Cambridge, have been fully and carefully described by Dr Van Ronkel, *Bijdragen tot de Taal-, Land- en Volkenkunde van Nederlandsch-Indië*, 6<sup>e</sup> volgr. II, tirage-à-part, pp. 9–11, &c.]

128 برة البوصيرى مع شرحها Qq. 142

Commentary on the above poem by *Khālīd b. 'Abdī'llāh al-Azhārī* (d. A. H. 903). See *H. Kh.*, vol. iv, p. 526; *B. M. A. C.*<sup>1</sup>, pp. 87, 293, 651; *B. M. A. C.*<sup>2</sup>, pp. 680–1. [Ff. 43 of 20·8 × 14·6 c. and 23 ll.; fair naskh, dated A. H. 1036. Transcribed in Constantinople by Ramaḍān b. Muṣṭafā.]

129-131

برهان قاطع

Add. 181 Add. 182  
Add. 188

Two copies (the first in two vols.) of *Muḥammad Ḥusayn b. Khalaf-i-Tabrizī's* well-known Persian dictionary called *Burhān-i-Qāṭi*. See *P. C.*, Nos. cxliii-cxlv, pp. 230-231.

132

برهان المآثر

Add. 198

The *Burhānu'l-ma'āthir* of 'Alī b. 'Asīzu'llāh aṭ-Ṭabāṭabā'ī. See *P. C.*, No. civ, pp. 179-181.

133

بستان العارفين

Qq. 157

The *Bustānu'l-Ārifīn* of *Shaykh Abū'l-Layth as-Samarqandī*. See *H. Kh.*, No. 1818; *L. C.*, iv, p. 107; and, concerning the author, *B. M. A. C.*, p. 58. [Ff. 127+4 of 210 × 142 c. and 21 ll.; fair naskh with rubrications; a full table of contents of the 58 chapters composing the work is prefixed; not dated.]

134

بصائر القدماء و سراير الحكماء

Qq. 139<sup>2</sup>

*Baṣā'iru'l-Qudamā wa Sarā'iru'l-Hukamā* of *Shaykh Abū Ḥayyān 'Alī b. Muḥammad b. al-Abbās at-Tawhīdī ash-Shīrāzī* (d. A. H. 380). See *H. Kh.*, No. 1845. Begins:

اللهم انى اسالك جِداً مقروناً بالتوفيق، و علماً برياً من الجهل الخ

[The MS. comprises ff. 191 of 199 × 131 c. and 25 ll. This portion occupies ff. 99-191. Good, small naskh; rubrications. Dated the 14th of Shawwāl, A. H. 1117; scribe, Yūsuf b. Muḥammad.]

135

بغية الطالب بمعرفة اولاد على بن ابى طالب Qq. 26<sup>4</sup>

*Bughyatu'l-Ṭālib bi-ma'rifati awlādi 'Alī b. Abī Ṭālib*, an account of the descendants of 'Alī, by *Shaykh Muḥammad aṭ-Ṭāhīr b. al-Husayn b. 'Abdu'r-Raḥmān*, compiled from the *Riyādu'l-mustaṭāba* of *Shaykh Abū Zakariyyā Yahyā b. Abī Bakr al-Āmirī*. For description of MS., see *infra*, s. v. سلسلة الذهب.



136 بغية المسامر و غنية المسافرين Qq. 194

An autograph copy of the *Bughyatu'l-masāmīr wa ghun-yatu'l-musāfir* of *Yūsuf b. al-Wakīl al-Mīlawī*, completed on Monday, Dhu'l-Qa'da 14, A. H. 1101. It appears to be a collection of anecdotes and stories collected orally by the author during his sojourn in Cairo, and arranged in 5 parts (قسم) as follows: (1) anecdotes of those to whom joy accrued after sorrow; (2) anecdotes of brave men; (3) anecdotes of generous men and courtiers; (4) anecdotes of thieves and burglars, and of lovers; (5) miscellaneous curious anecdotes. [Ff. 165 of 19'4 × 14'0 c. and 21 ll.; poor but legible naskh, rubrications.]

137 بغية الوعاة في طبقات اللغويين و النحاة Add. 2931

The *Bughyatu'l-wu'āt fī ṭabaqāti'l-lughawīyyīn wa'n-nuḥāt*, the well-known biographical dictionary of lexicographers and grammarians, by *Shaykh Ḥalālū'd-Dīn as-Suyūṭī*. See *H. Kh.*, No. 7929; *B. M. A. C.*<sup>1</sup>, p. 741; *B. M. A. C.*<sup>2</sup>, No. 649, p. 438. [Ff. 191 of 29'8 × 20'4 c. and 31 ll.; fair naskh, with rubrications; the colophon states that the composition of the work was concluded in Ramaḍān, A. H. 871, and the transcription of this copy on Thursday, Ṣafar 8, A. H. 1063.]

138 بلبل نامه Ll. 6. 15<sup>2</sup>

[Ff. 81<sup>b</sup>–97<sup>b</sup>.] The *Bulbul-nāma* of *Shaykh Farīdu'd-Dīn 'Aṭṭār*. See *P. C.*, No. cccv, p. 389.

139 بلوغ الارب في فن الادب Qq. 20

The *Bulūghu'l-irab fī fannī'l-adab*, a work on poetical figures and rhetorical devices by *Fabrā'il Farḥāt b. Yūsuf*, the Maronite, of Aleppo, born A. D. 1663, died A. D. 1731. See *B. M. A. C.*<sup>1</sup>, p. 50, No. xxxiv (this work, but without indication of authorship) and xxxv; *V. C.*, i, p. 487. This MS. concludes (ff. 212<sup>b</sup>–214<sup>b</sup>) with an index of the rhetorical figures (e.g. the different sorts of جناس) explained in the book, which in turn is followed (f. 215) by a short account of the author and his work and writings. [Ff. 216 of 30'9 × 19'2 c. and 21 ll.; good, clear naskh, rubrications; dated A. D. 1811.]

140 بلوغ الارب بمعرفة ائى الانبياء من العرب Add. 746<sup>13</sup>

*Bulūghu'l-irab bi-ma'rifati ayyu'l-anbiyā'i mind'al-'arab*, a treatise discussing which of the Prophets were of Arabian nationality, by Muḥammad Fāru'llāh b. 'Abdu'l-Azīz b. 'Umar al-Hāshimī al-'Alawī. [Ff. 226-241 of the MS. described under No. 21 *supra*. No separate colophon.]

141 بلوغ الامل فى فن الزجل Qq. 185

The *Bulūghu'l-amal fī fann'iz-zajal* of Shaykh Taqī'u'd-Dīn b. Hujjat al-Ḥamawī (d. A.H. 837). See *H. Kh.*, No. 1927. [Ff. 112 of 20.7 × 14.5 c. and 21 ll.; legible but ungraceful nasta'liq with rubrications, and marginal additions on many pages; no date or colophon.]

142 بلوغ المرام فى تاريخ دولة مولانا الباشا بهرام Qq. 165<sup>3</sup>

An anonymous history of the Turkish successes in Yemen under Bahrām Pāshā in A. H. 977-982, called *Bulūghu'l-marām fī ta'rikhi Dawlati Mawlānā al-Bāshā Bahrām*. [Ff. 88 (of which this work occupies ff. 44-88) of 21.0 × 14.8 c. and 13 ll.; good, clear naskh with rubrications, pointed: no date or colophon.]

143 البوادر العينية فى النواذر الغيبية Ff. 6. 38<sup>5</sup>

Pp. 466-491 (see No. 87 *supra* for description of MS.). Shaykh 'Abdu'l-Karīm al-Ḥilī's mystical poem entitled *al-Bawādiru'l-'ayniyya fī'n-nawādirī'l-ghaybiyya*. See *B.M.A.C.*, p. 681<sup>a</sup>.

144 بوادى الدموع العندمية بوادى الديار الرومية Qq. 125

*Bawādi'u'd-dumū'i'l-'andamiyya bi-wādi'd-Diyāri'r-Rūmiyya*, a journal of travel in Asia Minor in the latter part of the tenth century of the hijra, by Qādī Muḥibbu'd-Dīn al-Ḥamawī, forming the second part of his *Rihlatayn*. The MS. comprises ff. 271 of 21.2 × 13.4 c. and 21 ll.; large, clear nasta'liq; rubrications; dated A. H. 991; collated throughout by Ramaḍān b. Mūsā al-'Adhīfī (?) al-Ḥanafī, the son of the

scribe who wrote the MS. This portion occupies ff. 236<sup>b</sup>–268<sup>a</sup>, and begins:

فاقول و بالله التوفيق و اسأله الهداية الى اقوم طريق الخ

145–151 بوستان شيخ سعدى {Dd. 11. 29 Ll. 6. 3 Add. 204  
Add. 430 Add. 796  
Add. 2628 Add. 3250

The well-known *Būstān* of *Shaykh Sa'dī of Shīrāz* (see also *s. v.* گلستان (شرح), seven MSS., of which one (Add. 430) also contains the *Gulistān*. See *P. C.*, Nos. ccxxxiv–ccxxxix and cccxxxi, pp. 330–334 and 418.

152–154 بهار دانش Oo. 6. 39 Add. 822  
Add. 421 (selections)

The *Bahār-i-Dānish* of *Shaykh 'Ināyatullāh*, a well-known romance. See *P. C.*, Nos. cccxx–cccxxii, pp. 399–402.

155, 156 بهارستان جامی Gg. 6. 32  
Gg. 6. 34

The *Bahāristān* of *Fāmī*, accompanied in the second MS. by the *Commentary of Shem'ī*. See *P. C.*, Nos. cclxxiv–cclxxv, pp. 358–359.

157 البيان و الاعراب عما في ارض مصر من الاعراب Add. 746<sup>1</sup>

Taqī'u'd-Dīn b. 'Alī *al-Maqrīzī's* treatise entitled *al-Bayān wa'l-i'rāb 'am-mā fī arḍi Miṣr min al-A'rāb*. See *H. Kh.*, No. 2000; *L. C.*, v, p. 100; ed. Wüstenfeld, 1847. [The MS. comprises ff. 260 (of which this work occupies ff. 1–18) of 18.5 × 11.3 c. and 25 ll.; fair naskh within red margins, partly pointed: dated (f. 18<sup>b</sup>) Ramaḍān 6, A. H. 1112.]

بیرات پرپ از کتاب مهابهارت Add. 1095

See *s. v.* مهابهارت, *Mahābhārata*, *infra*.

158 بیطرنامه Qq. 124

The *Bayṭarnāma* and three other anonymous treatises on Farriery and the Veterinary Art, in Arabic. [Ff. 128 of 20.0 × 12.4 c. and 15 ll.; large, clear naskh with rubrications; the date A. H. 1092 occurs on f. 78<sup>b</sup> in the colophon of the

third treatise.] The *Bayṭarnāma* (ff. 2-30) is followed by (2) a treatise on the diseases of horses and their treatment entitled *كتاب يتعلّق بالبيطرة و امراض الخيل* (ff. 32-51), by (3) another on the marks and signs in horses reckoned good and bad (ff. 52-78), and by (4) another on the treatment of various diseases to which horses are subject (ff. 80-128), called *كتاب الزردقة في بيطرة الخيل*.

159 بادشاه نامه Oo. 6. 21

Part ii of the *Pādishāh-nāma* of 'Abdu'l-Ḥamīd Lahawrī. See *P. C.*, No. xcvi, pp. 172-3.

160 پنج گنج در علم صرف Oo. 6. 43<sup>3</sup>

*Panj ganj*, "the Five Treasures," a treatise on grammar. See *P. C.*, No. clxxvi, p. 261, iii.

161, 162 پندنامه، عطار Add. 250  
Add. 784

Two copies of the well-known *Pand-nāma* ("Counsels") of *Shaykh Farīdu'd-Dīn 'Aṭṭār*. See *P. C.*, Nos. ccxxi-ccxxii, p. 312.

163 پورانارته پرکاش Add. 752

Persian translation of the *Purānārtha-Prakāṣa* made by *Zūrāvar Singh*. See *P. C.*, No. xxxiv, p. 94.

164 تاج المصادر Add. 193

The *Tājū'l-Maṣādir*, an Arabic-Persian dictionary. See *P. C.*, No. cxlix, p. 236.

165 تاريخ احمد بن ابى يعقوب بن جعفر بن وهب Qq. 10  
بن واضح العباسى [اليقوبى]

The unique MS. of the important history of Aḥmad b. Abī Ya'qūb b. Wahb b. Wāḍih al-Ya'qūbī edited by Houtsma (Leyden, 1883). See the Preface to vol. i of that publication for information and references. [Ff. 239 (2-236 containing the text) of 29·2 × 20·2 c. and 31 ll.; poor but fairly clear naskh; headings, punctuation, and border-lines in red; dated the end of Rabī' II, A. H. 1096.]

166 [مقطع در] تاریخ اکبر Add. 2778<sup>1</sup>

*Muhammad 'Ārif-i-Qandahārī's* History of Akbar. See *P. C.*, No. lxxxvi, pp. 160-162.

167, 168 Gg. 6. 33  
Dd. 4. 31

تواریخ اوغوزیان و جنگیزیان و سلجوقیان و عثمانیان

A general history of the Turks from the earliest times down to the year A. H. 955, identical, apparently, with that described by Flügel in the *V. C.* (vol. ii, p. 233, No. 1012) as the *تواریخ آل عثمان* of Rustam Pasha. [Gg. 6. 33 comprises ff. 381 of 21'0 × 14'6 c. and 17 ll.; fair nasta'liq with rubrications; no date or colophon. Dd. 4. 31 contains only the earlier portion of this work, the end of it corresponding to l. 7 of f. 86<sup>b</sup> of the other MS. It consists of ff. 60 of 25'0 × 17'5 c. and 18 ll., and is written in a fair nasta'liq, punctuated in red. No date.]

169 تاریخ بغداد (ذیل) Add. 2924

One volume, defective at beginning, containing part (*viz.* the letter ع) of a large biographical dictionary of eminent men of Baghdad. The volume is described in an English note at the beginning as part of the well-known work of al-Khaṭīb al-Baghdādī, and more accurately in another note by Professor Samuel Lee as "the third volume of a supplement" to that work. That al-Khaṭīb [d. A. H. 463] is not the author is evident from the fact that many of the biographical notices embodied in the volume refer to persons who died early in the 7th century of the hijra (A. H. 615 is the latest date that I have noticed); and from the large scale on which the work is conceived it seems impossible that this should be the entire third volume, seeing that it contains only names beginning with the letter ع, such as the names compounded with عبد, the names عثمان, علی, عباس, عیسی, عمارة, &c., these names not being arranged in strict alphabetical order. Numerous supplements were written at different times of al-Khaṭīb's great work, two of which, as we learn from *H. Kh.*

(No. 2179, vol. ii, pp. 119-120), were composed during the 7th century of the hijra; *viz.* those of *Ibnū'd-Dubaythī* (d. A.H. 637) and *Ibnū'n-Najjār* (d. A.H. 643). Of the last Hāji Khalfā had seen the 16th volume containing (like the present MS.) the letter ع. It seems very probable that our MS. may be this last-mentioned work. [Ff. 185 of 25·7 × 15·9 c. and 25 ll.; written in a fine, scholarly, but rather cursive naskh, apparently of a date but little subsequent to the date of composition (*i.e.* 7th century of the hijra); headings in red; the more uncommon names usually pointed. Ends without colophon, "here ends the letter ع, to be followed in vol. iv by the letter غ."]

170

تاريخ جزيرة صقلية

Dd. 5. 35<sup>2</sup>

The *Unique Chronicle of Sicily* (of unknown authorship, formerly falsely ascribed to Eutychius) from the time when it was first invaded by the Muslims (A. D. 827) to 965. See the text with Latin translation in *Bibl. Hist. regni Siciliæ op. et st. Jo. Bapt. Carusii* (Panormo, 1723) and the 1st vol. of the same re-published and corrected by Rosarius Gregorius (Panormo, 1790); César Famin, *Invasions des Sarrasins en Italie*, p. 166; and *L. C.*, vol. i, pp. viii-ix. [This famous MS. comprises ff. 388 of 19·2 × 12·4 c. and 13 ll.; fine, bold, scholarly naskh of 13th century; headings in red; not dated. A copy by Prof. J. Palmer of a note of Dr Lee's, written in answer to the enquiries of M. Amari of Paris, runs as follows: "There can be no doubt that this MS. was written by the same scribe who wrote out the Arabic Gospels from which Erpenius printed his Arabic Testament. This MS. is in the Public Library here, with the class-mark **Gg. 5. 33**. And this MS. has a date attached to it in the same handwriting"... (see No. 68 *supra*) "which, being the date of the holy martyrs, answered to A. D. 1272. Some account is given of this MS. in my Prolegomena to Bagster's Polyglot Bible. See also Erpenius' Arabic Testament." The *Nadhmū'l-Jawhar* (Annals of Eutychius) of Sa'īd b. Batriq fills the bulk of the volume (ff. 4<sup>b</sup>-375), the *Chronicle of Sicily* occupying ff. 376<sup>a</sup>-384<sup>b</sup>, where it breaks off abruptly.]

171 تاریخ جونپور Add. 304<sup>1</sup>

A short *History of Fawnpūr* written in A.D. 1805 by *Sayyid Ghulām Ḥasan-i-Zaydī*. See *P. C.*, No. cviii<sup>1</sup>, p. 185.

## 172 تاریخ حلب Add. 3244

The first part of *Radī'u'd-Dīn* Muḥammad b. Ibrāhīm ("Ibnu'l-Ḥanbalī") *al-Ḥalabī's* History of Aleppo, entitled *ذکر الحبب فی تاریخ اعیان حلب*. See *H. Kh.*, vol. ii, p. 126, l. 5; *Gesch. d. Arab.*, pp. 246–7, No. 528; *B. M. A. C.*<sup>1</sup>, p. 599; *V. C.*, ii, p. 350. [This MS. contains only the beginning of the book, including the whole of the letter *alif* and part of *bā*. Ff. 75 of 19'0 × 12'3 c. and 19 ll.; clear but ungraceful naskh with rubrications; no date or colophon; about 17th century.]

## تاریخ خطا Dd. 12. 6

Translation in Eastern Turkish of the Narrative of Shāh Rukh's Embassy to Pekin. See *infra*, s. v. روزنامه مولانا غیاث الدین نقاش.

## 173 تاریخ الخلفاء للسيوطی Qq. 137

*Falāḥu'd-Dīn as-Suyūṭī's* well-known history of the Caliphs, edited by Nassau Lees (Calcutta, 1857). See *H. Kh.*, vol. ii, p. 128; *B. M. A. C.*<sup>1</sup>, pp. 151–152, 570; *B. M. A. C.*<sup>2</sup>, pp. 290–291, &c. [Ff. 238 of 18'2 × 12'3 c. and 23 ll.; small, neat naskh; rubrications; not dated, but belonged to Muḥammad the scribe, A. H. 1119.]

## 174 تاریخ الخلفاء Add. 3090

Fragments of a very extensive history of the Caliphs (or general history) which I have not yet succeeded in identifying. These fragments amount in all to 90 ff. [of 27'2 × 18'3 c. and 31 ll.; fairly clear but ungraceful naskh, apparently of 15th century] and form five separate portions of the history, separated by lacunæ of greater or less extent. Besides the division into *years* there is also a division into *chapters*, of which the numeration commences anew for the 'Abbāsīd Caliphs, each chapter comprising the reign of a Caliph. The

*first fragment* (ff. 1-6) contains part of chs. xii and xiii (reigns of Yazīd III and Ibrāhīm : A. H. 126). The *second fragment* (ff. 7-16) contains part of chs. xiii and xiv, and chiefly consists of notices of persons who died in A. H. 126, especially of Walid II. The *third fragment* is a single leaf (f. 17) containing four entire and two incomplete biographical notices of persons who died about A. H. 126-128. The *fourth fragment* (ff. 18-42) contains part of chs. i and ii (reigns of aṣ-Ṣaffāh and al-Manṣūr, A. H. 133-138) of the 'Abbāsīd period. The *fifth, largest and last fragment* (ff. 43-90) comprises part of chs. xi-xv (reigns of al-Muntaṣir—al-Mu'tamid, A. H. 247-264). Amongst other authorities, our historian cites (f. 15<sup>a</sup>, 4th l. from end) the *Mawḍū'āt* of Shaykh Jamālu'd-Dīn b. al-Jawzī (d. A. H. 597 : see de Slane's *Ibn Khallikān*, vol. ii, pp. 96-98), so that he evidently wrote subsequently to that date. The manner in which he speaks of the Imām al-Ḥasan b. 'Alī al-'Askarī (f. 80<sup>b</sup>) would suggest that he was a Shī'ite; and in the course of this notice he cites a work by his grandfather on the *unlawfulness of wine* (which may give a clue to his identity) as follows:—

اسند (يعنى الحسن بن على العسكرى) الحديث عن ابيه  
عن آبائه الطاهرين قال المصنف رحمه الله و اخرج له جدى  
رحمه الله حديثا فى كتابه المسمى بتحريم الخمر فقلت هذا  
الحديث من خط جدى و اشهد بالله اننى سمعته يقول اشهد  
بالله لقد سمعت ابا عبد الله الحسين بن على يقول اشهد  
بالله لقد سمعت عبد الله بن عطا الهروى يقول اشهد بالله  
لقد سمعت عبد الرحمن بن ابى عبيد البيهقى الخ

Qq. 136 تاريخ دخول سلطان سليم خان مصر 175

*History of Sultān Selīm's entry into Egypt*, abridged from the work of Shaykh Aḥmad b. Zābal ar-Rammāl (d. A. H. 961). See *B. M. A. C.*<sup>2</sup>, pp. 355-356; *Gesch. d. Arab.*, No. 523; *V. C.*, ii, pp. 156-157. [Ff. 52 of 20.3 × 14.0 c. and 26 ll.; ugly but fairly legible nasta'liq; not dated.]



176

## تاريخ الدولة التركية

Qq. 147

History of the Turkish power in Egypt (*i.e.* of the Bahṛī and Burjī Mamlūks) from A.H. 650 to A.H. 805, anonymous, defective at the end, and beginning abruptly, after the *Bismi 'llāh*:—

ذكر ابتداء الدولة الشريفة التركية، فاقول و بالله التوفيق ان  
الله تعالى اجلاهم من بلادهم الشاسعه و ساقهم الى المملكة الديار  
المصريّة بحكمته الخ

[Ff. 90 of 210 × 15.4 c. and 15 ll.; fair naskh; rubrications.]

177-181 تاريخ الدولة الرسوليّة فى اليمن Add. 2937-2941

Transcript by Sir James Redhouse of *'Alī b. al-Ḥasan al-Khazraǧī's* History of the Rasūlī dynasty of Yemen, properly entitled *al-'uqūdul-lu'lu'iyya fī akhbārī'd-Dawlati'r-Rasūliyya*, together with his English translation, annotations, indices, tables, and maps, in five volumes. Vol. i, **Add. 2937**, comprising 769 pp. of 17.6 × 11.0 c. and 15 ll., contains the text, transcribed in Sir James Redhouse's neat, scholarly naskh, fully pointed, from the unique MS. in the India Office Library (a gift of Warren Hastings) described at pp. 203-204. of Loth's Catalogue (No. 710). In a short Arabic preface Sir James Redhouse explains the motives which led him to transcribe, translate, and annotate this work, and, in gratitude for the degree of *Doctor of Letters* conferred upon him in June 1884, to present the completed results of this immense labour to the University of Cambridge, there to be preserved in the Public Library. The substance of this preface is repeated in the English preface of vol. ii, **Add. 2938**, which, together with vol. iii, **Add. 2939**, contains the English translation, preceded by tables of contents and an introduction of 115 pp. The paging in these two volumes is consecutive; the first contains pp. cxv + 741, the second ends with p. 1538. These two vols., as well as the two following, are of a larger size than

the vol. containing the text, *viz.* 19·8 × 12·2 c. and 19 ll. The fourth vol. of the series, **Add. 2940**, containing the Annotations, comprises 670 pp.; the last, **Add. 2941**, containing the Index, Tables, and Maps, 405 pp.; including 16 pp. of print, *viz.* Sir J. Redhouse's *Tentative Chronological Synopsis of the History of Arabia and its Neighbours from B.C. 500,000 (?) to A.D. 679* (Trübner, 1887). A note on p. 405 of this vol. gives Aug. 8th, 1888, as the date whereon Sir James Redhouse terminated this labour of love. The five volumes are handsomely bound in tooled morocco and gilt-edged, and are enclosed in a morocco case.

**182** **Add. 2926**  
تاريخ الذهبى

The first volume of the famous chronicle of Abū 'Abdī 'llāh Muḥammad Shamsu'd-Dīn *adh-Dhahabī* (d. A.H. 748), containing the history of Islām down to the death of the Prophet. See *H. Kh.*, No 2220; *Gesch. d. Arab.*, No. 410 (pp. 173-4); *B.M.A.C.*<sup>1</sup>, pp. 738-740; *B.M.A.C.*<sup>2</sup>, p. 279, &c. [Ff. 237 of 25·7 × 17·5 c. and 29 ll.; ungraceful but clear nasta'liq with rubrications; dated the 2nd of Rabī' I, A.H. 845; scribe, Ḥasan b. 'Alī b. Muḥammad al-Zarkashī; one or two leaves near the end damaged by moisture.]

**183** **Add. 2892**  
تاريخ سادة عمان

The original of the *History of the Imāms and Sayyids of 'Omān* translated into English by Dr Badger and published by the Hakluyt Society in 1871. The work is entitled *al-Fathu'l-mubīn fī sirati's-Sādati'l-Bū Sa'īdīn*, and has for its author *Shaykh Ḥamīd b. Muḥammad b. Raziq*, the Ibādī, of the race of Sa'īd b. Ghassān. For contents, &c., see Dr Badger's translation. [Ff. 261 of 32·0 × 20·8 c. and 24 ll.; large, bold, clear naskh with rubrications; dated the 24th of Rabī' II, A.H. 1275; scribe, Sulaymān b. Sa'īd b. Mubārak b. 'Abdu'llāh b. Mubārak b. Sālīm of the race of Ḥātim.]

**184, 185** **Add. 2927**  
**Add. 2928**  
تاريخ الشام

'Alī b. al-Ḥasan *Ibn 'Asākir's* History of Damascus and its notable men. See *H. Kh.*, Nos. 2218 and 2101; *Gesch. d.*

*Arab.*, No. 267, pp. 92-93; *B. M. A. C.*<sup>1</sup>, pp. 177, 592-593; *B. M. A. C.*<sup>2</sup>, pp. 442-445, &c. [**Add. 2927** comprises vols. i and ii, the first of ff. 206, the second of ff. 330, of 31·2 × 20·6 c. and 41 ll., written in good naskh with rubrications, and dated, at the end of vol. ii, A.H. 1183; scribe, 'Alī b. Bakrī. **Add. 2928** (vol. iii) comprises ff. 244, and is uniform with the other volumes. Vol. i contains the historical introduction; vol. ii the biographies down to *اسماعيل بن عياش*; vol. iii the same down to *جابر بن عمرو*.]

186 *تاریخ شاه اسمعیل* Add. 200

A rare history of Shāh Isma'īl the Ṣafavī, of which another copy, marked Or. 3248, exists in the British Museum. See Rieu's *Pers. Suppl.*, No. 52, pp. 34-35; *P. C.*, No. lxxiv, pp. 147-149.

187, 188 *تاریخ شمشیر خانی* Oo. 6. 60  
Add. 411

The *Tārīkh-i-Shamshīr Khānī*, a well-known abridgment of Firdawsī's *Shāhnāma* made by *Tawakkul Beg b. Tūlak Beg* in A. H. 1063. See *P. C.*, Nos. cc and cci, pp. 290-292.

### ṬABARĪ'S HISTORY: *تاریخ طبری*.

189 *تاریخ طبری* Add. 836

The first half of an Arabic abridgment of Abū Ja'far Muḥammad b. Jarīr *aṭ-Ṭabarī's* famous history, described, apparently correctly, as a retranslation from the Persian (probably Bal'amī's) version, extending to the end of the Omayyad dynasty. [Ff. 238 of 27·8 × 17·0 c. and 27 ll.; bad Indian nasta'liq; rubrications. F. 1 is missing. In the colophon it is stated that this *version* (I presume, for the actual transcript appears a good deal more modern) was finished in A. H. 876, and that it was taken from a copy dated A. H. 627, which in turn was from the original (*اصل الاصل*) dated Tuesday, 26th of Rajab, A. H. 442. Bal'amī, the translator of the original chronicle into Persian, died in A. H. 386.] See

*H. Kh.*, No. 2250; Dubeux and Zotenberg's French translation (Paris, 1867-1874) in the "avertissements"; *B. M. A. C.*<sup>1</sup>, p. 142; *B. M. P. C.*<sup>1</sup>, pp. 68-71, &c.

190                      تاریخ طبری (ترجمه فارسی)                      Oo. 6. 10

Bal'ami's Persian translation of Ṭabari's history. See *P. C.*, No. xxxix, pp. 99-100.

191                      تاریخ طبری (ترجمه ترکی)                      Gg. 5. 15

A volume of the Turkish translation of Ṭabari's history (or rather its abridgment) containing the history of Islām from the time of the Prophet to the Caliphate of al-Muqtadir. The beginning of this vol. corresponds with vol. iii, p. 124, l. 24 of the Constantinople ed. of A.H. 1260. [Ff. 375 of 310 × 210 c. and 17 ll.; large, clear Turkish naskh, vocalized, with rubrications; dated Dhu'l-Ḥijja 8th, A.H. 781; scribe, Yūsuf b. Rustam. At the end there is a list of the Ottoman Sultans and the principal events of Ottoman history, with dates, ranging from A.H. 687 to A.H. 983.]

192-194                      تاریخ طبری (ترجمه ترکی)                      Dd. 2. 48<sup>1</sup> Dd. 2. 48<sup>2</sup>  
Dd. 2. 49

Three vols. (comprising the first half of the history down to the death of Abū Ṭālib) of the Turkish Ṭabari, of which vol. i = pp. 1-167 (the whole) of vol. i of the Const. ed. of A.H. 1260; vol. ii = vol. ii of the printed edition, together with the first 37 pp. of vol. iii; and vol. iii = the remainder of vol. iii. [Ff. 218, 154, 190 of 28·5 × 19·8 c. and 15-17 ll.; good Turkish naskh, with rubrications, pointed in vols. ii and iii. Dated Shawwāl, A.H. 1074, at the end of vol. iii.]

195, 196                      تاریخ طبری (ترجمه ترکی)                      Mm. 4. 16  
Mm. 4. 17

The whole of the Turkish Ṭabari in two volumes, the first extending from the beginning to the death of Abū Ṭālib (=vol. iii, p. 137 of ed.); the second from that point to the end (al-Muqtadir). [Ff. 498, 381 of 31·3 × 21·4 and 19 ll.; good, large Turkish naskh, pointed in vol. ii; rubrications; dated A.H. 974 and A.H. 999.]

- 197 تاریخ طبری (ترجمہء ترکی) Dd. 11. 30

Another portion of the Turkish version of Ṭabarī, including the whole of vol. ii of the Const. ed. and the beginning of vol. iii as far as l. 12 of p. 32. [Ff. 98 of 21·3 × 14·4 c. and 20 ll.; small, neat, but rather illegible hand; defective at end, and wanting colophon. The volume was in the hands of Jacob Meier in April 1705.]

- 198, 199 تاریخ طبری (ترجمہء ہندی) Add. 570  
Add. 571

A Hindustānī translation of Ṭabarī's history, made by *Ḥaḥfar Shāh Riḍhawī b. Sayyid Qamaru'd-Dīn 'Alī*, comprising four vols. bound in two, of which the *first* concludes with the conquest of Yaman by Sayf b. Dhī Yazan; the *second* with the death of Muḥammad; the *third* with the death of 'Alī b. Abī Ṭālib; and the *fourth* with the fall of the Omayyad dynasty. [Ff. 320 and 270 of 32·0 × 21·4 c. and 19 ll.; fair Indian ta'liq; rubrications; no date.]

- 200-202 تاریخ عالم آرای عباسی Oo. 6. 17 Add. 201  
Oo. 6. 16

Three independent volumes which together make up a complete copy of *Iskandar Munshī's Tārīkh-i-'Ālam-ārā-yi 'Abbāsī*. See *P. C.*, Nos. lxxi-lxxiii, pp. 145-147.

- 203 تاریخ عصامی Qq. 22

The second half (from the beginning of the Omayyad dynasty to A. H. 1103) of 'Abdu'l-Malik b. Ḥusayn b. 'Abdu'l-Malik *al-'Iṣāmī's* Universal History, properly entitled:—

سبط النجوم العوالی فی انباء الاولائل و التوالی

See *B. M. A. C.*<sup>1</sup>, pp. 573-4; *B. M. A. C.*<sup>2</sup>, pp. 296-7. [Ff. 396 of 28·8 × 20·2 c. and 31 ll.; fair naskh; rubrications; dated A. H. 1112; scribe, 'Abbās b. 'Abdu'l-Jawwād al-Manūfī.]

- 204 تاریخ عدن Add. 2898

A History of Aden by *Shaykh Abū 'Abd'illāh b. Aḥmad Maḥram*, in two parts, whereof the first treats of the antiquities,

monuments, walls, suburbs, and gates of the town ; the second of its history, and the biographies of its eminent men. [Ff. 133 of 23·3 × 16·3 c. and 25 ll.; legible naskh, with rubrications ; dated Shawwāl, A. H. 1273 ; scribe, Yahyā b. Muḥsin b. Ḥasan.] The year A. H. 897 seems to be the latest date mentioned in the course of the work.

205 تاریخ عما کان للجزائر Qq. 200

A History of Aḥmad Pāshā called "*al-Fazzār*" ("the Butcher") from A. H. 1169 to 1225, written in the latter year. The transcription of this copy was completed on Tuesday the 22nd of Rabī' II, A. H. 1232, by Ibrāhīm an-Naḥḥās. [Ff. 71 of 21·4 × 15·1 c. and 25 ll.; clear naskh, rubrications.] See *B. M. A. C.*<sup>1</sup>, p. 436<sup>b</sup>; *B. M. A. C.*<sup>2</sup>, p. 362.

206 تاریخ عمومی Add. 2925

A general history of the Muḥammadan power (defective at beginning and end, and having several other lacunæ) from A. H. 5 to A. H. 679, which I have not yet been able to identify. The earlier part is very summary, five or six years often occupying only one page ; but from about A. H. 540 onwards it becomes much more ample, and contains in particular a number of interesting biographical notices, as well as a pretty full account of the Crusades. [Ff. 192 of 27·0 × 17·8 c. and 21 ll.; large, clear naskh, apparently of early 14th century, vocalised pretty freely ; rubrications.]

207, 208 تاریخ فرشته Oo. 6. 18  
Add. 2623

The *Gulshan-i-Ibrāhīmī*, better known as the *Tārīkh-i-Ferishta*, by Muḥammad Qāsim Hindūshāh of Astarābād, commonly called *Ferishta*. See *P. C.*, Nos. lxxxii-lxxxiii, pp. 155-157.

209 تاریخ فیروزشاهی Oo. 6. 20

*Ḍiyā'u'd-Dīn Baranī's Tārīkh-i-Firūzshāhī*. See *P. C.*, No. lxxxv, pp. 159-160.

- 210 انتخاب تاریخ فیروزشاهی Oo. 6. 35

The *Intikhāb-i-Tārīkh-i-Fīrūzshāhī*, also called *Ṭabaqāt-i-Akbarī* and *Dhikrū'l-Mulūk*, of 'Abdu'l-Ḥaqq Ḥaqqī. See *P. C.*, No. lxxxix, pp. 154-155.

- 211 تاریخ کشمیر Add. 2772

*History of Kashmīr* by *Narāyan Kūl*, continued by a later writer down to A.D. 1846. See *P. C.*, No. ciii, pp. 177-179.

- 212 تاریخ کلکتہ Add. 304<sup>2</sup>

A short account of Calcutta, by *Sayyid Ghulām Ḥasan-i-Zaydī* (c. A.D. 1805). See *P. C.*, No. cviii, pp. 185-187.

- 213, 214 تاریخ گزیده Dd. 3. 23  
Dd. 10. 13

Two copies of the well-known *Tārīkh-i-Guzīda* of *Ḥamdu'llāh Mustawfī-i-Qazwīnī*. See *P. C.*, Nos. xl-xli, pp. 101-102.

- 215 تاریخ محمودشاهی Add. 407

The first part of the *Tārīkh-i-Mahmūdshāhī*, by an unknown author, extending down to the year A.H. 655. See *P. C.*, No. xliii, pp. 102-105.

- 216 تاریخ مصر Add. 3265

A succinct history of Egypt from the earliest times down to Sulaymān I (A.H. 926), defective at the beginning, of unknown authorship. [Ff. 70, misplaced so that they stand ff. 11-62, 3-10, 2, 1, 64-69, 63, 70; 21'4 × 15'0 c. and 13 ll.; clear but poor naskh; rubrications.] Begins with the reign of منقاروش, who is supposed to have reigned before the Deluge and before the building of Memphis.

- 217 تاریخ الیمن Qq. 165<sup>1, 2</sup>

An account of events connected with the history of Yemen during the latter part of the 10th century of the hijra (A.H. 942-982), by an anonymous contemporary author. The most

prominent names in the narrative are Riḍwān Pāshā, Oways Pāshā, Maḥmūd Pāshā, Muṣṭafā Pāshā, Azdamir Pāshā, Shaykh 'Āmir b. Dā'ūd b. Ṭāhīr, Shaykh Sharafu'd-Dīn 'Alī, the *Faqīh* Shamsu'd-Dīn, Shujā'u'd-Dīn Ṣalāḥ b. Dā'ūd b. 'Alī b. Dā'ir, Jamālu'd-Dīn al-Ḥasan b. 'Alī, Shaykh 'Omar b. 'Āmir aṭ-Ṭāhīrī, the Amīr Sa'id b. Yāqūt, the *Faqīh* 'Imādu'd-Dīn Yaḥyā b. Ibrāhīm an-Nuṣayrī, and the *Amīr ul-Mūminīn* Yaḥyā b. Sharafu'd-Dīn b. Shamsu'd-Dīn b. al-Mahdī li-dīni 'llāh Aḥmad b. Yaḥyā b. Rasūl, called *Imām* and *Khalīfa*. The MS. has been already described (see No. 142 *supra*). The first portion (that noticed immediately above) occupies ff. 1<sup>b</sup>-29<sup>a</sup>; the second (ff. 30<sup>b</sup>-43<sup>a</sup>) is a long poem commemorating the exploits of Riḍwān Pāshā, beginning:—

الحمد لله الكريم المنان، جاعلنا من حزب اهل القرآن

The date A. H. 972 is mentioned in the following lines:—

اذكر فيها ما يُزيل الاحزان، وصول مولانا المسمى رضوان  
و نشره العدل بكل البلدان، عام اثنين في صحيح الحسان  
من بعد سبعين مضت يا انسان، من بعد تسعمائة باتقان

218 تاريخ يوسف بن كريون Add. 1069

An abridged Arabic translation of Josephus ben Gorion *History of the Jews*—جزو يسير منه as the translator says—from the time of Adam till the destruction of the Temple in the reign of Titus. That the translation was made from the Hebrew, and not directly from the original, appears from the colophon, which begins thus:—

هذا ما وجدنا من كتاب ايوسوس الواصف الاخبار و  
التواريخ و قد وسّع الفاظه و هذبها، و قد ذكر عن بعض  
ممن وقف على هذا الكتاب يونانياً ان هذا جزو يسير منه،  
فمن وجده على كماله فهو يتنزه في حدايقه و يتفرّج برياضه  
و ازهاره، و مجارى عيون مياهه و عذوبة انهاره ... لان هذا





(2) Doctors of Divinity; (3) Preachers; (4) Men of letters. See *B. M. A. C.*<sup>2</sup>, pp. 445<sup>b</sup>–446<sup>a</sup>, and 345<sup>a</sup>. The copyist of this MS. is the same as the copyist of the MS. alluded to in the last reference, *viz.* ‘Umar b. ‘Abdu’s-salām al-Dāghistānī al-Madanī. [Ff. 100 of 22·4 × 15·2 c. and 23 ll.; good naskh; rubrications; dated A. H. 1202.]

222

تحفة الشاهان

Dd. 6. 16

*Tuhfatu’sh-Shāhān*, a Turkish treatise on religious obligations, printed at Constantinople in A. H. 1258 and described by von Hammer in the *Journal Asiatique* for 1844, I, p. 219 et seqq. The author (not named in the MS.) is said to be *Abu’l-Baqā Kaffawī* (d. A. H. 1094). See *Berl. T. C.*, p. 44, I. [Ff. 99 of 20·8 × 15·0 c. and 19 ll.; mediocre Turkish nasta‘līq; rubrications; incomplete at end; no scribe’s name or date.]

223, 224

تحفة الصبيان

Gg. 6. 31<sup>1</sup>

Ll. 5. 25

*Tuhfatu’s-Sibyān*, an Arabic-Persian glossary with Turkish interlinear glosses, compiled by *Ni’matu’llāh b. Aḥmad b. Qādī Mubārak ar-Rūmī*. See *P. C.*, Nos. clx, clxix<sup>1</sup>, pp. 243, 251–252.

225 تحفة (بلغة) الظرفاء فى اخبار الانبياء والخلفاء Qq. 77

A short history of the Prophets and Caliphs down to *adh-Dhāhir li-t’azāzī Dīnī’llāh* (A. H. 427) called *Tuhfatu* [on the title-page] or *Bulghatu* [at the end] ‘*dh-dhuraḥ fī akhbārī ‘l-anbiyā wa ‘l-khulafā* by *Abu’l-Ḥasan al-Dūmī* (called on title-page ابن الرومى). See *H. Kh.*, No. 1906. [Ff. 116 of 16·0 × 12·0 c. and 11 ll.; the first 8 ff. and the last leaf in a more modern hand; large, clear old naskh, pointed.]

226

Qq. 243

تحفة العروس و نزهة النفوس فى النكاح و اوصاف الملاح

A treatise on Marriage &c. called *Tuhfatu’l-‘Arūs wa Nuzhatu’n-Nufūs* by *Abū ‘Abdu’llāh Muḥammad b. Aḥmad at-Tijānī*. See *H. Kh.*, No. 2623; *B. M. A. C.*<sup>1</sup>, p. 668; *L. C.*, i, pp. 289–290; v, pp. 167–168. [Ff. 228 of 20·1 × 15·7 c. and 15 ll.; good, clear naskh; rubrications; no date or colophon.]

227 تحفة الكرام بخبر الاهرام Add. 278<sup>8</sup>

Ff. 8 from the end of an Arabic book on the pyramids of Egypt, entitled, as appears from the colophon, *Tuhfatul-Kirām bi-khabari'l-ahrām* by *Shaykh Ḥalālu'd-Dīn 'Abdu'r-Raḥmān as-Suyūṭī*. See *H. Kh.*, No. 2646. [Ff. 8 of 20'0 × 14'4 c. and 17 ll.; clear naskh; some marginal corrections; rubrications; not dated.]

228 تحفة الملوك، مختصر في علم الفقه Gg. 6. 36

An anonymous compendium of Jurisprudence entitled *Tuhfatul-Mulūk*, beginning:—

الحمد لله الذي اذهب عنا الحزن ان ربنا لغفور شكور، هذا  
مختصر في علم الفقه و الله اعلم جمعته لبعض اخواني في  
الدين بقدر ما وسعه وقته و اقتصرت فيه على عشرة  
كتب الخ

[Ff. 52 of 19'8 × 12'3 c. and 13 ll.; neat naskh, with rubrications, between gold borders; dated Saturday the 8th of Ramaḍān, A. H. 973; written for Muḥammad Beg the 'Alam-dār.]

229 تحفة الناظرين في من تصرف في مصر من الولاة و السلاطين Qq. 189

An account of the rulers of Egypt from the earliest times down to the time of Selim III (A. H. 1216) called *Tuhfatul-Nādhirīn fī man taṣarrafa fī Miṣr min al-Wulāti wa's-Salāṭīn* by 'Abdu'llāh b. Ḥijāzī as-Sarqawī. The work, as stated in the brief preface, was undertaken in Ramaḍān, A. H. 1214, at the suggestion of some friends of the author, for the delectation of *Ḍiyā'u'd-Dīn Yūsuf Pāshā*, and was completed on Thursday, the 8th of Jumāda II, A. H. 1216. This copy is an autograph, transcribed by the author from his original manuscript and completed on Muḥarram 27, A. H. 1217. The work is divided into an *Introduction* and 3 *Chapters*. The *Introduction* treats of the virtues of Egypt, the verses and traditions referring to it, and the Prophets and Holy Men who inhabited it. *Ch. i*

treats of Egypt under the Four Orthodox Caliphs, al-Ḥasan, the Omayyads, the 'Abbāsids, the Ṭulūnids and Ikhshīdids; *ch. ii* deals with the Fāṭimids, Ayyūbids, Mamlūks, and Circassians; *ch. iii* with the Ottoman supremacy. [Ff. 72 of 22·3 × 15·0 c. and 16 ll.; clear but ugly naskh; rubrications; dated Muḥarram 27, A. H. 1217, as above noted.]

**230** تحفة الهادى **Gg. 6. 31<sup>2</sup>**

A Persian Manual called *Tuḥfatu'l-Hādī* by Muḥammad b. Ḥājī Ilyās. See *P. C.*, No. clxix<sup>2</sup>, p. 252.

**231** تحقيق هفت اقليم **Add. 1084**

*Tahqīq-i-haft Iqlīm*, a tract on the limitation and definition of the Seven Climes, compiled for Thomas Roebuck by an anonymous Indian. See *P. C.*, No. cxxiii, pp. 202–204.

**232** تذكرة الاولياء (ترجمه تركى) **Dd. 9. 13**

A Turkish translation of part (*viz.* the first 20 out of the total number of 70 biographies) of *Shaykh Faridu'd-Dīn 'Aṭṭār's Tadhkiratu'l-awliyā*, by an anonymous translator, dated Muḥarram, A. H. 931. [Ff. 180 of 29·6 × 19·0 c. and 13 ll.; fair Turkish naskh, pointed; rubrications.]

**233** تذكرة السيد يعقوب **Add. 3065<sup>2</sup>**

A work on Muḥammadan doctrine, theology and ethics, by Sayyid Ya'qūb, entitled (f. 2<sup>a</sup>, penultimate line) *Tadhkiratu 's-Sayyid Ya'qūb*, beginning:—

الحمد لله الذى فضل هذه الامة على ساير الامم بجاه  
افضل من اوتى النبوة والحكم الخ

This work, bound up with **Add. 3065<sup>1</sup>** (see *infra*, s. v. (ضياء الواعظين), has a separate pagination, and is prefaced by a full table of contents occupying ff. 10. It is defective at the end, comprises ff. 251 of 20·5 × 14·5 c. and 23 ll., and is written in good ta'liq with rubrications. The missing portion, as appears from the table of contents, does not exceed 3 or 4 leaves.

234 تذكرة الشيخ داود بن عمر الانطاكى Qq. 23

The *Tadhkiratu ʿulī'l-albāb fī'l-jāmi' il-'ajabi'l-'ajjāb*, a work on Medicine, Materia Medica, and Therapeutics by *Shaykh Dā'ūd b. 'Umar al-Anṭāki* (d. A. H. 1005 or 1008) of which the contents are summarily described by *H. Kh.*, No. 2811. See also *B. M. A. C.*<sup>1</sup>, p. 459; *B. M. A. C.*<sup>2</sup>, pp. 548-9; *I. O. A. C.*, p. 230, &c. Egyptian editions of A. H. 1281, 1282, 1294. [Ff. 369 of 290 × 201 c. and 35 ll.; ugly, but fairly legible naskh; rubrications; no date or colophon.]

235-237 تذكرة الشعراء دولتشاه Oo. 6. 47 Add. 813  
Add. 831

Three MSS. of *Dawlatshāh's* well-known *Tadhkiratu'sh-Shu'arā* or Lives of the Persian Poets. See *P. C.*, Nos. cxii-cxiv, pp. 191-3.

238 ترجمان القرآن Add. 252

The *Tarjumān-i-Qur'ān*, a work explaining the more difficult words used in the Qur'ān. See *P. C.*, No. xix, p. 46.

[الترجمة الشريفة الاشرفية. See No. 272 *infra*.]

239 ترياق المحبين فى سيرة سلطان العارفين احمد بن الرفاعى Qq. 93

A biography of *Shaykh Ahmad b. ar-Rufā'ī*, entitled *Tiryāqu'l-Muhibbīn fī Sīrati Sultāni'l-Ārifīn*, by *Shaykh Taqī'u'd-Dīn 'Abdu'r-Rahmān b. 'Abdu'l-Muhsin al-Wāsiṭī*. See *H. Kh.*, No. 2957. [Ff. 48, ff. 2-7 and 48 missing, of 180 × 122 c. and 21 ll.; fair naskh, rubrications; no date or colophon.]

تزيين الارايك فى ارسال النبى الى الملايك Add. 3257<sup>4</sup>  
[Ff. 40<sup>a</sup>-48<sup>a</sup>.] See *infra*, untitled MSS., II, § ii.

تسبحة

See untitled MSS., I, § iii, under Christian Offices, &c.

240 تعبير رويا Add. 3240

A small tract of ff. 25 (of 171 × 110 c. and 12-15 ll.; fair naskh, rubrications) containing two separate treatises in

Malay, the *first* (ff. 1<sup>b</sup>–18<sup>a</sup>) on the *Interpretation of Dreams*; the *second* (ff. 19<sup>a</sup>–25<sup>b</sup>) a fragment of a religious treatise, defective at beginning. It is thus described by Dr Van Ronkel of Leyden to whom it was submitted:—"Not dated; small octavo. Two different fragments are bound together and intermixed." [The pages have now been replaced in the right order.] "I...is a treatise on interpretation of dreams. The author says in the introduction that his work is divided into twenty chapters, *viz.* dreams of heaven; of men; of animals; of trees, mountains, houses and all lofty things; of clothes; of the sea and rivers; of birds; of reptiles; of meat; of perfumes and odours; of faithfulness towards God; of fire; of towns and villages; of weapons; of all kinds of deeds; of earth, stone and jewels; of fruit; of music; of fishing and fowling; of various things. But the MS. ends abruptly at ch. vi. II...A fragment of a religious book. It presents many Arabic phrases and words, and appears to be translated from the Arabic. This fragment treats of the knowledge of God's Power; of the behaviour of men towards God; and of the way to God. There is nothing remarkable about the spelling or language of either part."

241

تعريب شاهنامه

Qq. 46

The *Arabic prose translation* (or rather abridgment) of the *Shāhnāma* made by *al-Faṭḥ b. 'Alī b. Muḥammad b. al-Faṭḥ al-Bindārī* (so pointed quite clearly) *al-Isbahānī*, properly entitled, as it would appear from the title-page, *كتاب امثال* *كتاب امثال* *امر الملك المعظم في اخبار ملوك العجم*. The importance of this early version of the "Book of Kings" (made, as appears from a passage on f. 108<sup>b</sup>, soon after the year A. H. 620) has been pointed out by Nöldeke (*Iran. Nationalepos*, p. 77 and n. 2). See also Houtsma's *Recueil de textes relatifs à l'histoire des Seljoucides*, vol. ii, p. xxxvii *et seqq.*; Slane's *Cat. of Paris Arabic MSS.*, p. 341; Ahlwardt's *Cat. of Berlin Arabic MSS.*, No. 8440. This excellent MS., which is not dated, is judged by Dr Rieu to date from the 8th century of the hijra. [Ff. 152 of 260 × 184 c. and 25 ll.; very carefully

written in good, clear naskh; proper names, as a rule, fully vocalised.] The volume ends with the death of Rustam, which, perhaps, ends the portion translated by al-Bindārī, since the MS. concludes with the words:—

هذا ما انتهى اليه من حديث رستم على التمام و الكمال  
و الله تعالى اعلم الخ

242

Add. 3235

التعريف بما انسبت الهجرة من معالم دار الهجرة

A work on the excellences of al-Madīna, entitled *at-Ta'rīf*, beginning:—

الحمد لله الذى شرف طيبة الطيبة بحلول مصطفىاه و خصها  
بشريف سكنه الخ

A note at the beginning by the Rev. G. C. Renouard describes it as "an account of the Holy Places at Medīnah, extracted from the great collection of the Traditions respecting Moḥammed by al-Bokhārī," but only a portion of the work appears to be drawn from this source. [Ff. 66 of 18'0 × 13'8 c. and 17 ll.; large, clear naskh; rubrications. Not dated, but a note in red on the last page records the date of the death of Shaykh Isma'il an-Nābulūsī in Dhu'l-Ḥijja, A. H. 1062.]

243

تعريف العقل

Add. 790<sup>1</sup>

*Kitāb fī bayāni ta'rīfi 'l-'Aql, wa fī-mā yajibū, wa mā yastahillu, wa mā yajūzu fī haqqi 'llāhi ta'ālā, wa mā yajūzu fī haqqi 'l-anbiyā...wa ta'rīfi 'l-Islām, wa'l-Īmān, wa'l-Ihsān, wa't-tawba, wa 's-ṣidq, wa 'l-wara', wa 'z-zuhd, wa 't-tariq*, a treatise on various religious matters, by *Abu'l-'Abbās 'Uthmān ash-Sharnūbī*, followed by another treatise by *as-Suyūṭī*. [The vol. contains ff. 94 of 17'2 × 12'2 c. and 21 ll.; good naskh; rubrications. The treatise above mentioned occupies ff. 1-39, and is dated *Dhu'l-Qa'da*, A. H. 1070.]

244

تعريفات الجرجاني

Add. 1071<sup>1</sup>

[Ff. 1-69.] The *Definitions (Ta'rīfāt)* of *al-Furjānī*, edited by Flügel (Leipzig, 1845), to whom this MS. formerly belonged.

See No. 37 *supra*; *H. Kh.*, No. 3105; *B. M. A. C.*<sup>1</sup>, pp. 230, 468, 641, &c.

245, 246

تعريفات

Qq. 113

Qq. 149

Two copies of an anonymous work on "Definitions" (*Ta'rīfāt*), mostly scientific terms, arranged in alphabetical order, and beginning:—

الحمد لله حق حمده و الصلوة على خير خلقه محمد  
[و صحبه من بعده] و بعد، فهذه تعريفات جمعتها و  
اصطلاحات اخذتها من كتب القوم و رتبها على حروف  
الهجاء من الالف و الباء الى الياء الخ

[Qq. 113 comprises ff. 120 of 22·3 × 15·7 c. and 21 ll.; fair nasta'liq; rubrications; dated A. H. 1151. Qq. 149 comprises ff. 140 of 17·2 × 9·8 and 17 ll.; fair nasta'liq; rubrications; marginal notes; dated A. H. 1139.]

247

تعزیه های محرم

Add. 423

A large collection of *Ta'ziyas* and poems for recitation during the month of Muharram, fully described at pp. 122-142 (No. lxvi) of *P. C.*

248

تعلیم المسیحی

Add. 3164

*Kitābu ta'līmī'l-Masīkhī*, the Catechism of Cardinal de Richelieu, translated from French into Arabic by Father Justus de Beauvais. See Steinschneider's *Polem. und Apologet. Literatur in Arab. Sprache* in vol. vi of the *Abhandl. f. d. Kunde d. Morgenlandes* (1877), pp. 215-216. The title-page is as follows:—

کتاب تعلیم المسیحی صنفه الاب الفاضل المکرم سیدنا  
ارمئیس یوحنا ذو بلیس ده ریشلیو المفخر مطران مدینة  
لوصون و الان فهو کورینال الكنيسة القاثولیکیة الجامعة  
الرسولیة الرومانیة و قد ترجمه من اللغة الفرانسیویة الی



اللغة العربية الپاتره جستو ده بووار ريس الكوشين بمدينة  
بغداد، بامر السيد المعظم الشريف المفخر الكردينال امير و  
مولی ریشلیو تعطی هذه الكتب بلا ثمن،

The work is divided into 30 chapters, of which the contents are stated on ff. 2<sup>b</sup>-3<sup>b</sup>. [Ff. 203 of 210 × 14.5 c. and 17 ll.; good, clear naskh; rubrications; dated Thursday, April 30, A. D. 1713.]

249

تفسير القران

Mm. 6. 1

Notes on a Commentary on the Qur'ān, anonymous and without title, beginning abruptly with a brief statement of the different explanations of the letters *آل* prefixed to Sūra ii (the *Sūratu'l-Baqara*) and ending with the *Sūratu'l-Fātiha*, which follows the *Sūratu'n-Nās*. Begins:—

قوله الله اعلم اشارة الى ما اختاره جمهور السلف و جمع  
من الخلف ان المقطعات من المتشابهات التي لا يعلمها الا  
الله الخ

In the commentary on v. 6 of Sūra ii "Mawlānā 'Iṣāmū'd-Dīn" (presumably Ibrāhīm b. Muḥammad b. 'Arabshāh al-Isfarā'īnī, d. A. H. 943: see *B. M. A. C.*<sup>3</sup>, pp. 68-69) is mentioned, while al-Bayḍāwī (d. A. H. 685) is constantly referred to; but the *Tafsīru'l-Falālayn* (see immediately below) appears to form the actual basis of this supercommentary, and from it come the citations introduced by the word *قوله*. [Ff. 666 of 19.9 × 12.0 c. and 17 ll.; clear but not very good naskh; rubrications; dated Dhu'l-Ḥijja, A. H. 1004.] Cf. *H. Kh.*, No. 3251.

250-253

تفسير الجلالين

Dd. 4. 14 Qq. 291

Add. 768 Add. 780

Four copies of the *Tafsīru'l-Falālayn*, the well-known commentary of *Falālu'd-Dīn Muḥammad b. Aḥmad al-Maḥallī* (d. A. H. 864), and *Falālu'd-Dīn 'Abdu'r-Raḥmān b. Abī Bakr as-Suyūṭī* (d. A. H. 911). See *H. Kh.*, No. 3251;

*B.M.A.C.*<sup>1</sup>, pp. 66-67, 376; *B.M.A.C.*<sup>2</sup>, pp. 71-72, where editions are enumerated. [Dd. 4. 14 comprises ff. 254 (of which this portion occupies ff. 1-247) of 23·2 × 14·2 c. and 29 ll.; neat, small nasta'liq; rubrications; not dated. Ff. 248<sup>b</sup>-251<sup>a</sup> contain a qaṣīda by Shaykh Abū 'Abdu'llāh Muḥammad b. Ibrāhīm b. Sulaymān. Qq. 291 comprises ff. 278 of 22·4 × 16·6 c. and 31 ll.; fair naskh, unpointed; text in red, commentary in black ink; scribe, Sayyid Rajab b. Sayyid Muḥammad al-Bulūkbāshī. Add. 768 comprises ff. 292 of 16·5 × 11·0 c. and 26 ll.; rather poor naskh, text overlined with red; colophon obliterated. Add. 780 comprises ff. 302 of 20·5 × 14·4 and 23 ll.; small, clear naskh; sacred text in red; dated the end of Jumāda I, A. H. 938; scribe, 'Umar b. Zaynu'd-Dīn al-Munāwī.]

254

تفسير قران

Mm. 4. 15

The old Persian Commentary on Sūras xix—cxiv of the Qur'ān fully described by me in the *J.R.A.S.* for July, 1894, pp. 417-524, and at pp. 13-37 of *P.C.* The MS. is dated A. H. 628. No clue has yet been found to the authorship.

تفسير سورة الفاتحة

Add. 3257<sup>10</sup>

[Ff. 111<sup>a</sup>-159<sup>b</sup>.] See *infra*, untitled MSS., II, § ii.

255

تفسير سورة الكهف

Ii. 6. 45

A Commentary on the *Sūratu'l-Kahf* (Sūra xviii) in the Malay language, described, together with the other Malay MSS. in our Library which formerly belonged to Erpenius, by Dr Van Ronkel in the *Bijdragen tot de Taal-, Land- en Volkenkunde van Nederlandsch-Indië*, 6<sup>e</sup> Volgr. II, pp. 9, 47-49 of the *tirage-à-part*. [Ff. 135 of 13·0 × 9·6 c. and 11 ll.; Qur'ān text in red; clear, neat naskh, vocalised as far as f. 14<sup>a</sup>.]

256

تفسير لا اكراه فى الدين

Ll. 6. 18<sup>1</sup>

[Ff. 3<sup>b</sup>-10<sup>a</sup>.] A commentary in Arabic on the words "*lā ikrāha fī'd-Dīn*" ("there is no compulsion in Religion") occurring in Qur'ān ii, v. 257. See *P.C.*, No. cccxxviii, p. 410.

257

Qq. 29

تفہیم الجاہلین من اليهود المغضوب علیہم و النصاری الضالین

A polemical work directed against the Jews and Christians entitled *Tafhīmu'l-Jāhilīn*, by Sayyid 'Alī Munīr ash-Shāfi'ī, a disciple of 'Alī al-Buhayrī, the naqīb of 'Alī an-Nabīṭī (*sic*, perhaps for *at-Tabnīnī*). [Ff. 59 of 29·3 × 19·8 c. and 15 ll.; large, ill-formed naskh; rubrications.]

258

تقدیر ابی بکر

Qq. 8

The Commentary on the *Bad'īyya* of [*Abū'l-Maḥāsīn*] *Taqī'ud Dīn Abū Bakr b. Hujjat al-Qādirī al-Ḥamawī* by himself, entitled *Taqdīmu Abī Bakr*. See *Uri*, No. 1202; *Copenhagen Catalogue*, Nos. 204-5; *Munich Cat.*, No. 569; *B. M. A. C.*<sup>2</sup>, p. 621, &c. The work was completed in Dhū'l-Qa'da, A. H. 826; the transcription of the MS. on Shawwāl II, A. H. 1034. [Ff. 343 of 29·8 × 20·0 c. and 27 ll.; fair naskh; rubrications.]

259

تقویر البلدان

Dd. 1. 2

The *Taqwīmu'l-Buldān* of *Abū'l-Fedā*, ending at a point corresponding with the middle of the last line of p. 287 of Schier's ed. (Dresden, 1846). [Pp. 290 = ff. 145, of 42·0 × 28·0 c. and 31 ll.; good, clear naskh, apparently written by a European. According to Prof. S. Lee (*Ibn Batouta*, p. xv, No. 16) "this copy is in the handwriting of Erpenius, and is probably a transcript of the Leyden MS."]

260

تقویر البلدان المصریة فی الاعمال السلطانیة

Qq. 65

*Taqwīmu'l-Buldānī'l-Miṣriyya fī'l-a'mālī's-Sulṭāniyya*, an account of the geography of Egypt, and its territorial division in the reign of al-Malik al-Ashraf, compiled by order of the Amīr Sha'bān b. Ḥusayn, by an author whose name does not appear, in A. H. 777. [Ff. 89 of 23·5 × 13·5 c. and 19 ll.; good naskh; names, titles, &c., in gold, green, and red; no colophon or date.]

261

Add. 3229<sup>3</sup>

## التقوم القويم من حساب نور الدين بن محمد

An Almanack for the solar year beginning on Thursday, 5th of Rabī' II, A. H. 1028 (= March 22, A. D. 1619), with astronomical and astrological tables, accounts of portents and eclipses, &c., by *Nūru'd-Dīn b. Muḥammad*, dedicated to Sultān 'Uthmān II. [The MS. comprises ff. 79, of which this treatise, defective at the end, occupies ff. 68<sup>b</sup>-79<sup>b</sup>. The leaves are of 30.5 × 20.9 c. and 33 ll.; good naskh, with rubrications, and red lines ruled between the lines of writing.]

262 Qq. 176 تكملة لتاريخ عقود الجمان فى اخبار اهل الزمان

*Qādī Ḥāfidh Aḥmad b. 'Abdu'r-Rahmān's Takmila*, or Supplement, to the '*Uqūdu'l-Ḥumān fī akhbārī ahli's-samān*, a general history from the Creation down to the birth of the Prophet, composed by *al-Imām al-Badrī Qādī'l-Qudāt Maḥmūd al-'Aynī al-Ḥanafī* in A. H. 825. [Ff. 379 of 20.8 × 15.5 c. and 27 ll.; poor, but legible, naskh; rubrications; dated Thursday, 1st of Jumāda II, A. H. 1141; scribe, Khālid b. al-Ḥājj 'Uthmān.]

263

## التكملة لوفيات النقلة

Qq. 58

The *Takmila*, or Supplement, of *Zakī'u* [*H. Kh.*, Zaynu] '*d-Dīn Abū Muḥammad 'Abdu'l-'Adhīm b. 'Abdu'l-Qawī al-Mundhirī* (d. A. H. 656) to the *Wafayātu'n-naqala*. See *H. Kh.*, No. 14,302; *B. M. A. C.*<sup>2</sup>, No. 629, &c. This vol. contains Parts xi-xx (A. H. 595-604), and xlvii-xlviii (A. H. 630-631). [Ff. 118 of 24.4 × 16.2 c. and 21 ll.; fine old naskh, apparently of the 13th or 14th century of our era; no date or colophon.]

264

## تلخيص المفتاح

Add. 1056<sup>1</sup>

The *Talkhīṣu'l-Miftāḥ* of *Falāḥu'd-Dīn Muḥammad b. 'Abdu'r-Rahmān al-Qazwīnī* (d. A. H. 739), commonly called *al-Khaṭību'l-Dimashqī*. See *H. Kh.*, No 3541 (vol. ii, p. 402); *B. M. A. C.*<sup>1</sup>, pp. 254-5, &c. [The vol. contains ff. 108 of 20.2 × 14.8 c. and 11 ll.; poor nasta'liq. The *Talkhīṣ* occupies

ff. 1-82, and is dated A. H. 1062. Transcribed by 'Uthmān b. Walī b. Riḍwān b. 'Abdu'llāh at Bākū. See No. 41 *supra*; and, for a commentary on this work, *infra*, s. v. [عروس الافراح.]

265 (المختصر على) تلخيص المفتاح Add. 802

The *Mukhtaṣar*, or shorter commentary, of Sa'du'd-Dīn Mas'ūd b. 'Umar at-Taftāzānī on the above *Talkhīṣu'l-Miftāḥ*. See *H. Kh.*, vol. ii, p. 404; *B. M. A. C.*<sup>1</sup>, p. 255, &c. [Ff. 193 of 210 × 14.8 c. and 21 ll.; good naskh; rubrications; no date or colophon.]

266 التمهيد في علم التجويد Add. 1070

*At-Tamhīd fī 'ilmi't-tajwīd*, a treatise on the art of the correct, harmonious, and melodious reading of the Qur'ān, in ten chapters, composed in A. H. 769 by an author whose name does not appear, beginning:—

الحمد لله الذي جعل القرآن العظيم مفتاح آياته

[Ff. 76 of 20.7 × 14.8 c. and 15 ll.; fair, legible naskh; rubrications; dated Sunday, Sha'bān 23, A. H. 959.] Cf. *H. Kh.*, No. 3596, where a work identical in title written by *Shaykh Shamsu'd-Dīn Muḥammad b. Muḥammad al-Fazarī* (d. A. H. 833) is mentioned.

267 Qq. 125<sup>1</sup>

تنزيل الآيات على الشواهد من الآيات الواقعة في الكشف

*Tanzīlu'l-āyāt 'alā sh-shawāhid minā'l-abyāti'l-wāqi'atu fī'l-Kashshāf* by Qāḍī Muḥibbu'd-Dīn b. Taqiyyu'd-Dīn al-Ḥamarī, beginning:—

يا من قامت على وحدانيته الشواهد، و في كل شئ له

آية تدل على أنه واحد، الخ

[The MS. comprises ff. 271 of 21.1 × 13.2 c. and 21 ll., of which this portion occupies ff. 1<sup>b</sup>–197<sup>a</sup>, and is written in a large, clear nasta'liq with rubrications. The work was finished in the beginning of Rabi' I, A. H. 1011, and this transcript, made from the author's autograph and collated with it, was concluded in A. H. 1040. See also No. 144 *supra*.]

268

Dd. 10. 2

تنزيه الشريعة المرفوعة عن الاخبار الشنيعة الموضوعة

The *Tanzīhu'sh-Sharī'ati'l-marfū'a 'anī'l-akhbārī'sh-shanī* 'ati'l-marwū'a of *Nūru'd-Dīn 'Alī b. Muḥammad b. 'Irāq al-Kinānī*. See *H. Kh.*, No. 3663. This work is followed (ff. 283<sup>b</sup>–284<sup>b</sup>) by a *qaṣīda* in praise of the author by 'Izzu'd-Dīn 'Abdu'l-'Azīz b. 'Alī az-Zamzā al-Makkī, and (ff. 285<sup>b</sup>–286) another *qaṣīda* by the copyist, *Muḥammad b. 'Umar aṣ-Ṣamadī*. [Ff. 286 of 25·3 × 17·1 c. and 31 ll.; fair naskh, between red and blue borders; rubrications. Dated Shawwāl 19, A. H. 977.]

269

تواريخ آل عثمان

Dd. 11. 15

*Tawārikh-i-Āl-i-'Uthmān*, a short anonymous history of the Ottoman Sultans from the origin of the dynasty till A. H. 899, beginning :—

الحمد لله... الخ، أما بعد، اى عزيزلر بلك و آگاه اولاك كيم  
نيجه الولىر شلمشدر در آلك

[Ff. 60 of 20·2 × 12·4 c. and 15 ll.; fair naskh; rubrications; dated A. H. 1022.]

270

تواريخ الخلفاء الاسلامية وغيره

Qq. 135

A volume of historical outlines and extracts, comprising :—  
(1) A very concise history of the Caliphs from Abū Bakr (A. H. 11) to al-Mustanjid bi'llāh (to A. H. 882, the year when the record was compiled), ff. 1<sup>b</sup>–8<sup>a</sup>. (2) A history of the Kings of Egypt from the Pharaohs to al-Maliku'l-Ashraf Abū 'n-Naṣr Qāyṭ-bāy (A. H. 873–901), ff. 8<sup>a</sup>–29<sup>a</sup>. (3) A short list of *awā'il*, or “beginnings” (similar in character to ch. i of the *Laṭā'ifu'l-Ma'ārif* of *ath-Tha'ālībī*), ff. 29<sup>b</sup>–33<sup>a</sup>. (4) Fragment of a general history comprising the years A. H. 14, 15, 17, and 18 (wrongly arranged, though the pages are organically continuous), beginning with an account of al-Manṣūr's determination to destroy the *Aywān-i-Kisra* (introduced, apparently in connection with an account of the taking of

al-Madā'in, or Ctesiphon, by the Muslims), cited from the history of *Aḥmad b. 'Alī b. Thābit al-Khaṭīb*, ff. 33<sup>b</sup>–60<sup>a</sup>. (5) An extract from *Ibn Kathīr's* history entitled *al-Bidāyat wa'n-Nihāyat* treating of the Creation, ff. 61<sup>a</sup>–63<sup>b</sup>. (6) An extract from *Ṣalāḥu'd-Dīn as-Suyūṭī's* *Ḥusnu'l-Muḥādara fī akhbāri Miṣr wa'l-Qāhira* on the Shāfi'ite doctors of Egypt, ff. 64<sup>a</sup>–65<sup>b</sup>. [Ff. 65 of 19·8 × 13·8 c. and 19–21 ll.; clear naskh with rubrications, except the last two extracts, which are in a small nasta'liq; no colophon or date.]

271 Qq. 183 تواریخ مصر فی وقت الدولة العثمانیة

A History of Egypt under the Ottoman rule to A.H. 1119, to which is prefixed a brief account of the origin and development of the Ottoman power, by an anonymous author, beginning:—

الحمد لله الذى نور الاكوان و خلق الانس و الجان و خلق  
بعظمته آدم من طين لازب الخ

[Ff. 170 of 21·2 × 15·1 c. and 21 ll.; fair naskh; rubrications; no date or colophon.]

272 Dd. 5. 11 تواریخ مصر و الشام و الحلب و القدس و  
بغداد و اليمن و سائر بلاد العباد

A history of Egypt from the time of Ṣalāḥu'd-Dīn (A. H. 554) to the time of al-Malik al-Ashraf Qāyṭ-bāy (A. H. 877) by an anonymous contemporary author. The title is given above as it stands on the title-page, but as a matter of fact the history of Egypt only is discussed with any fulness. Another copy of the same work is described at pp. 353–4 of *B.M.A.C.*<sup>2</sup> (No. 561), *q. v.* The passage stating the date of composition (last day of Sha'bān, A. H. 877) noticed by Rieu occurs on f. 14<sup>a</sup>, ll. 5–6. [Ff. 84 of 18·3 × 13·5 and 15 ll.; good, clear naskh; rubrications; no date or colophon.]

273, 274 Oo. 6. 38  
Add. 412 توزك جهانگیری

The *Tūzuk-i-Ḥāhāngīrī*, *Ḥāhāngīr-nāma*, or Memoirs of

the Emperor Jahāngīr down to the end of the 12th year of his reign (A. H. 1027). See *P. C.*, No. xciv, pp. 169-171.

275 التوضيح فى شرح مقدمة ابى الليث Add. 757

The *Tawdih*, or "Elucidation," of *Muṣliḥu'd-Dīn Muṣṭafā b. Zakariyyā b. Abī Tughmās al-Qarāmānī*, on the *Muqaddama* of *Abu'l-Layth as-Samargandī*. See *H. Kh.*, Nos. 3751 and 12756. [Ff. 202 of 19'8 × 13'0 c. and 15 ll.; good naskh; rubrications; dated Shawwāl, A. H. 998.]

276 تهذيب قراءة ابى محمد يعقوب بن اسحق الحضرمى البصرى Gg. 6. 35<sup>1</sup>

The *Tahdhību Qirā'ati Abī Muḥammad Ya'qūb b. Ishāq al-Haḍramī al-Baṣrī* (see *Fihrist*, p. 30, ll. 26-27). The full title runs thus:—

تهذيب قراءة ابى محمد يعقوب بن اسحق الحضرمى البصرى  
من رواية ابى الحسن رُوح بن عبد المؤمن عنه فيما خالف  
فيه نافع بن عبد الرحمن بن ابى نعيم المدينى من رواية  
قالون عنه بلفظ يعقوب خاصة و فى آخره الاختلاف بين روح  
و محمد بن المتوكل رُويس و كلاهما عن يعقوب بلفظ  
رُويس وجزه

[The MS. comprises ff. 30 of 20'3 × 14'3 c. and 21 ll. Ff. 1-21 are occupied by the work above mentioned, which is written in a good Maghribī hand, dated A. H. 624.]

277 تيسير فى الطب Dd. 4. 47

A Manual of Medicine called *Taysīr fi't-Ṭibb*. See *H. Kh.*, No. 3819. The author's name in this MS. is given as *'Abdu'l-Qādir b. al-Qādī Jamālu'd-Dīn Yūsuf b. Aḥmad b. 'Abdu'r-Raḥmān al-Mālikī*. [Ff. 86 of 21'0 × 13'9 c. and 19 ll.; clear naskh, rubrications; not dated.]



- 278-281 تیمورنامه هاتفی Add. 205 Add. 750  
Add. 1109 Add. 3149

The *Timūrnāma* of *Hātifī*. See *P. C.*, Nos. cclxxviii and cclxxx-cclxxxii, pp. 361-365.

- 282 Add. 765

الثنا المنظوم فيما اسفر من الوجه الكريم بالحق القيوم

*Ath-thanā'u'l-mandhūm fī-mā asfara minā'l-wajhi'l-Karīm bi'l-Hayyī'l-Qayyūm*, by *Abu'l-Mawāhib 'Abdu'llāh Aḥmad b. Muḥammad al-Madanī al-Anṣārī* called *al-Qashāshī*, a *Dīwān* of religious poems and hymns. [Ff. 110 of 19'2 × 12'5 c. and 23 ll.; small, fairly good, legible naskh; rubrications; dated Jumāda I, A. H. 1078; scribe, *Ibrāhīm b. Hājī Yūsuf*.]

- 283 جام جهان نما با شرح Ll. 6. 2

A mystical work entitled *Ḥām-i-Ḥahān-numā*, with interspersed commentary. *P. C.*, No. xxix, pp. 89-90.

- 284 الجامع بانواع الدرر اللماع الحاوى من Add. 2897  
الاشعار و القصائد مما يطرب السامع

An Anthology of Arabic poetry, entitled *Kitābu'l-Fāmi' bi-anwā'i'd-durari'l-lāmi' al-hāwī minā'l-ash'ār wa'l-qaṣā'id mimma yuṭribu's-sāmi'*, including various poets, mostly of modern times, such as *Buṭrus aṭ-Ṭarābulūsī*, *Shaykh Ḥasan of Najd*, *Ilyās*, *Niqūlā*, *Aḥmad Bey Kaywān of Damascus*, *Ibn Khallūf al-Maghribī*, *Ibn Ruḍwān al-Hikāwāti*, *Shaykh Aḥmad al-Barbīr*, *Shaykh 'Abdu'llāh ash-Shabrāwī*, and many others. [Ff. 122 of 21'0 × 15'4 c. and 19 ll.; fair naskh; rubrications; no date or colophon.]

- 285 Ff. 1. 3

جامع خواص اسرار القرآن و ذخيرة المعدة لنوائب الزمان

The *Fāmi'u khawāṣṣi asrārī'l-Qur'ān wa dhakhīratu'l-mīdati li-nawā'ibi'z-Zamān*, a work on the secret virtues and mysterious properties of the *Qur'ān* by *Shaykh Ruknu'd-Dīn 'Abdu'r-Raḥmān b. 'Alī Aḥmad al-Qurashī*, embodying the

teachings on this subject of the Imām Ja'far aṣ-Ṣādiq, Abū 'Abdu'llāh Muḥammad al-Ghazzālī, and Shamsu'l-Ma'ārif 'Abdu'llāh Muḥammad al-Tamīmī. [Ff. 154 of 210 × 15'3 c. and 17 ll.; scrawly but legible naskh; rubrications. The last two leaves contain some prescriptions in Persian, and a certain 'Uthmān b. Naṣru'd-Dīn is mentioned as the owner of the book. No date.]

286, 287

الجامع الصحيح

Add. 1076

Add. 3180

**Add. 1076** contains books vi-xi of the *Fāmi'u's-Ṣaḥīḥ* of *al-Bukhārī*, the beginning of the volume corresponding with l. 23 of p. 221 of vol. i of the Cairo ed. of A. H. 1312, and the end with l. 12 of p. 198 of vol. ii of the same. See *H. Kh.*, No. 3908 and the Catalogues. [Ff. 232 of 20'4 × 15'3 c. and 21 ll.; fair Maghribī hand; dated Friday, Muḥarram 18, A. H. 1063; scribe, Muḥammad b. 'Alī al-Andalusī.] **Add. 3180** contains the same work from the beginning to the middle of the *Kitābu'l-Maghāzī* (ed. Krehl, vol. iii, p. 87, l. 7), with a lacuna after f. 58 extending from l. 9 of p. 145 of vol. i (Krehl's ed.) to p. 189 of the same. [Ff. 443 of 28'4 × 14'8 c. and 27 ll.; legible Indian naskh on coarse, yellow Indian paper; rubrications; many marginal notes in parts; no date or colophon.]

288

جامع عباسی

Dd. 11. 13

The *Fāmi'i-'Abbāsī* of *Shaykh Bahā'u'd-Dīn 'Āmilī*. See *P. C.*, No. xxv, pp. 63-4.

289, 290

جامع القوانين

Add. 1090

Add. 1091

The *Fāmi'u'l-Qawānīn*, Models of Epistolary Style, by *Khalīfa Shāh Muḥammad*, two copies. See *P. C.*, Nos. cxci, cxcii, pp. 283-4.

291

جامع اللغة

Add. 1247

The *Fāmi'u'l-Lughat*, an abridged recension of the *Ṣiḥāḥ* of *Fawharī*, by *Sayyid Muḥammad b. Hasan* (d. A. H. 866). See *H. Kh.*, No. 3950; *L. C.*, vol. i, p. 89. [Ff. 351 of 26'8 × 17'8 c. and 27 ll.; clear nasta'liq; rubrications; not dated.]

292 جام گیتی نما Add. 230<sup>6</sup>

The *Ĵām-i-Gītī-numā*, or "World-shewing Glass," a philosophical treatise described in Rieu's *Pers. Cat.*, p. 812<sup>b</sup>. See *P. C.*, No. iv, p. 6.

## 293 جان و دل Add. 886

*Ĵān u Dil*, a tale in Hindustānī, by the poet "*Rind*" (Khem Nārāyan), A. H. 1223 (= A. D. 1808-9). [Ff. 120 of 30·4 × 20·4 c. and 16 ll.; clear Indian ta'liq; rubrications; transcribed for an Englishman, whose name seems to read John Hayes, March 3, 1838.]

## 294 جاودان کبیر Ee. 1. 27

One of the 3 known copies (the others being at Leyden and Constantinople) of the *Ĵāvidān-i-Kabīr*, a work containing the doctrines of the Ḥurūfī sect, written by its founder, *Faḍlu'llāh b. Abī Muḥammad at-Tabrizī*. See my detailed description in *P. C.*, No. xxvii, pp. 69-86; *L. C.*, iv, p. 298; *H. Kh.*, ii, pp. vii-viii and No. 3994; M. Cl. Huart's *Notice d'un manuscrit Pehlevi-Musulman de la Bibl. de S. Sophie* in the *Journ. As.* for 1889, ser. viii, vol. xiv, pp. 238-270; and my article on the *Literature and Doctrine of the Ḥurufī Sect* in the *J.R.A.S.* for 1898, pp. 61-94.

295 جزو مختصر فی البیان عن النطق بحروف المعجم Gg. 6. 35<sup>2</sup>

*Ĵuzw<sup>mu</sup> mukhtaṣar<sup>mu</sup> fi'l-Bayān 'anī'n-nuṭq bi-hurūfi'l-mu'jam*, by *Abū'l-Abbās Aḥmad b. 'Ammār al-Mahdawī* (d. A. H. 430). Several works by this author are mentioned by *H. Kh.* (see Index in vol. vii, p. 1002) but not this. [Ff. 23-27; see No. 276 *supra*. According to a note on the first page (قویل بالاصل) the text has been collated with the original. No colophon.] Begins:—

قال الامام المغربي ابو العباس احمد بن عمار هذه جملة مختصرة في البيان عن تحقيق الحروف ينبغي للمقارى ان يتفقد نطقه بالحروف الخ

- 296 Qq. 28 الجفر الجامع و النور اللامع الاكبر الاحمر و السر  
الاعظم الذى شرح فيه الشيخ محبى الدين

A treatise on Geomancy called *al-Ḥafṣu'l-Ḥāmi' wa'n-Nūru'l-Lāmi'* &c., not, apparently, identical with *H. Kh.*, No. 4132, but with *B. M. A. C.*<sup>2</sup>, No. 828, pp. 563-4, *q. v.* [Ff. 32 of 28·9 × 18·9 c. and 31 ll.; large, good naskh; rubrications; no date or colophon.]

- 297 Qq. 50 الجليس الصالح الكافى و الانيس الناصح الشافى

*Al-Ḥalīsu's-ṣālihu'l-Kāfi wa'l-Anīsu'n-Nāṣihu'sh-Shāfi* by *Abū'l-Faraj Mu'āfā b. Zakariyyā b. Yahyā al-Ḥarīrī* (or -*Ḥazīrī*) *an-Nahruwānī* (d. A. H. 390). See *H. Kh.*, No. 4144. Begins:—

اخبرنا الشيخ ابو على محمد بن الحسين الجازرى قراة عليه  
قال اخبرنا القاضى ابو الفرج المعافا ابن زكريا الجزيرى قراة  
عليه قال الحمد لله الذى دل على معرفته باتقان صنعته و بدايع  
لطائف حكمته آخ

[Ff. 310 of 25·9 × 16·1 c. and 29 ll.; fair naskh; rubrications; dated (on f. 307<sup>a</sup>) Saturday, Muḥarram 23, A. H. 1114; scribe, Yūsuf b. 'Abdu'llāh ar-Rufā'ī.]

- Add. 762 الجمل الهادية فى شرح مقدّمة الكافية

See *infra*, s. v. شرح المقدّمة.

- 298 Add. 795<sup>2</sup> جواب شافى

The *Ḥawāb-i-Shāfi* by *Vā-rasta* (Siyāl-Kōtī Mal of Lahore). See *P. C.*, No. cxlvii<sup>2</sup>, p. 234.

- 299 Gg. 5. 25 جواهر الاسرار و زواهر الانوار

A commentary on Bk. i of the *Mathnawī*, called *Ḥawāhiru'l-asrār wa zawāhiru'l-anwār* by *Kamālū'd-Dīn Ḥusayn b. Ḥasan Khwārazmī*. See *P. C.*, No. ccxxx, pp. 321-326.

300 جواهر السلوك فى اخبار الخلفاء و الملوك Qq. 74

The *Fawāhiru's-Sulūk fī akhbārī'l-Khulafā wa'l-Mulūk* of *Shaykh Shamsu'd-Dīn Muḥammad b. Ilyās al-Ḥanafī*, a general history of the Caliphs, beginning with an account of the Prophet, and ending (in this MS., which is defective at the end) with the death of al-Mutawakkilū 'ala'llāh, A. H. 903, and the accession of al-Mustamsik bi'llāh (Abu'n-Naṣr Ya'qūb b. 'Abdu'l-'Azīz b. Ya'qūb). [Ff. 429 of 15'0 × 10'0 c. and 11 ll.; large, coarse naskh; no date or colophon.]

301 جوک باشست Add. 778<sup>2</sup>

An exposition of the Yogī philosophy in Persian. See *P. C.*, No. xxxv<sup>2</sup>, p. 96.

302 جوهر الانفاس فى اخبار بنى العباس Qq. 133

A collection of stories referring to the times of the 'Abbāsīd Caliphs, entitled *Fawāhiru'l-anfās fī akhbārī Banī'l-'Abbās*, beginning abruptly after the *Bismi'llāh* as follows:—

حكاية بو غياث الجوهرى و ما جرى له مع منيت (sic) القلوب

جارية هارون الرشيد

[Ff. 128 of 22'0 × 16'4 c. and 16 ll.; large, coarse naskh; rubrications; dated Ṣafar, A. H. 1191; scribe, 'Abdu'llāh b. 'Alī b. Muḥammad.]

[جهانگیر نامه. See توزك جهانگیری, Nos. 273-274 *supra*.]

303 حادى الاطعان النجدية الى الديار المصرية Qq. 125<sup>2</sup>

The first of the *Riḥlatayn*, or "Two Journeys," of *Qādī Muḥibbu'd-Dīn b. Taqiyyu'd-Dīn al-Ḥamarwī*, entitled *Ḥādī'l-adhḥānī'n-Najdiyya ila'd-Diyāri'l-Miṣriyya*, beginning:—

ان احلى ما تنطق به السنة الاقلام و اولى ما تتحلّى به

اسماع ذوى الافهام الخ

For description of MS., see *supra*, Nos. 144 and 267. This portion occupies ff. 200<sup>b</sup>-236<sup>a</sup>.

304 الحاشية الرومانية في الملة المارونية Qq. 150

A history of the Maronites, with a refutation of erroneous statements current concerning their origin, called *al-Ḥāshiyatu 'r-Rūmāniyya fi'l-millati'l-Mārūniyya*, in 18 chapters, by Mār Iṣṭafānūs Buṭrus, Patriarch of Antioch—

(مارى الاب اسطفانوس بطرس البطريرك الانطاكى الدويهي)  
الاصل الهدناني المقر

This copy was transcribed by Jabrā'il b. al-Ḥājj Farḥāt, Maronite priest of Aleppo during the patriarchate of the author, Mār Iṣṭafānūs, A.D. 1701. [Ff. 140 of 210 × 146 c. and 19 ll.; ungraceful but fairly legible naskh; rubrications. The MS. was bequeathed to the Maronite Church of Mar Elias in Aleppo in A.D. 1731, and a curse is invoked on him who shall alienate it from that foundation.]

305, 306 حبيب السير Oo. 6. 12  
Add. 186

The first and second vols. of *Khawāndamīr's Ḥabību's-Siyar*. See *P. C.*, Nos. lvii, lviii, pp. 114-115.

307 حدايق احداق الازهار و مصابيح انوار الانوار Qq. 230

The *Ḥadā'iqu aḥdāqi'l-ashār wa maṣābiḥu anwāri'l-anwār* of Muḥammad b. Ibrāhīm b. Yūsuf at-Tādhifī al-Ḥalabī al-Ḥanafī, commonly called *Ibnū'l-Ḥanbalī* (d. A. H. 971). See *H. Kh.*, No. 4416. The text begins:—

احمد من لا يعلم صحيح جذر العشرة سواه، و لا يصل الى  
كنهه تعالى احد النخ

The work comprises 10 chapters treating of 10 different sciences, *viz.* (1) Lexicography: (2) Accidence: (3) Syntax (4) Rhetoric: (5) History: (6) Biography: (7) Jurisprudence: (8) Traditions: (9) Exegesis of Qur'ān: (10) *في خواص* مختلفة; with a Conclusion (*Khātima*) on poetry, containing 10 *qaṣīdas* in 10 different metres. It was completed in A. H. 943. [Ff. 95 of 200 × 143 c. and 21 ll.; good naskh; rubrications; dated Shawwāl, A. H. 1059.]

308

Qq. 239

حدايق العيون الباصرة فى اخبار احوال الطاعون و الآخرة

The *Ḥadā'iqu'l-'uyūni'l-bāṣira fī akhbāri aḥwālī't-Ṭā'un wa'l-ākḥira*, by *Burhānu'd-Dīn Ibrāhīm b. Abī Bakr b. Isma'īl al-Ṣāliḥī al-'Awfī al-Ḥanbalī*, being a religious work on plague, pestilence, and sudden death, the state and hope of the dead, the duty of patience in the survivors, and the like, inspired by the losses sustained by the author in his own family circle during the visitations of plague which befel Egypt in A. H. 1065 and 1052 (A. D. 1655 and 1642). The work, as we learn from the colophon, was concluded on Tuesday, Rajab 27, A. H. 1068 (April 30, 1658), and the transcription of this MS. on Saturday, 17 Rabī' I, A. H. 1099 (January 21, 1688). It is divided into 29 chapters, each of which is subdivided into many sections. [Ff. 500 of 20'4 × 14'5 c. and 23 ll.; poor naskh; rubrications.]

309

حديث اربعين

Add. 1168<sup>1</sup>

*Ḥadīth arba'in*, a collection of forty traditions explained and developed in Turkish, compiled for Sultān Aḥmad b. Muḥammad (Aḥmad III) in A. H. 1120, this date being expressed by the chronogram *صحت آباد شفا پیرایی*. The author, *Aḥmad Tā'ib Efendī*, commonly known as *Mullā 'Uthmān-zāda*, died A. H. 1139. See *H. Kh.*, No. 14785. For description of MS., see No. 25 *supra*, s. v. *اخلاق محسنی*. This portion of the MS. occupies ff. 1-11.

310

حديث المعراج

Dd. 11. 7<sup>2</sup>

*Ḥadīthu'l-Mi'rāj*, an account of the Prophet's Night-Ascent into heaven, occupying ff. 21<sup>b</sup>-39<sup>b</sup> of a MS. of ff. 85 of 20'9 × 14'7 c. and 10-17 ll., written throughout in a large, coarse Maghribī hand, vocalised in red.

311-313

حديقة سنائی

Add. 566 Add. 810  
Add. 3209

Two copies of the *Ḥadīqa* of *Sana'ī*, and one of 'Alī ar-Raqqām's preface. See *P. C.*, Nos. cciii-cciv and cccxxiv, pp. 294-298 and 404.

314 حديقة الوزرا Add. 1168<sup>5</sup>

The *Ḥadīqatu'l-wuzarā* of Mullā 'Uthmān-zāda (see No. 309 on the preceding page). See *H. Kh.*, Nos. 4462 and 14681; Pertsch's *Berl. T. C.*, pp. 264-6. Occupies ff. 133<sup>b</sup>-163<sup>a</sup> of the MS. described under No 25 *supra*. The chronogram **شَلْ بَاغْ** **بِهِين** gives A. H. 1120 (cf. No. 309 *supra*) as the date of composition.

## 315 حسن و دل Add. 262

The allegorical story *Husn u Dil* ("Beauty and Heart"); *Āhī's* Turkish version. See *H. Kh.*, No. 4502; *L. C.*, v, pp. 60-61; *V. C.*, i, pp. 419-420; *Berl. T. C.*, p. 385. [Ff. 129 of 16·7 × 11 c. and 13 ll.; fair nasta'liq; no date or colophon.]

## 316 حسن المحاضرة في اخبار مصر والقاهرة Qq. 39

*Husnu'l-muhādara fī akhbāri Miṣr wa'l-Qāhira*, by *Ḥalālū'd-Dīn 'Abdu'r-Raḥmān as-Suyūṭī*. See *H. Kh.*, No. 4511; *B. M. A. C.*<sup>1</sup>, pp. 157, 571, 681; *B. M. A. C.*<sup>2</sup>, pp. 355, 827. [Ff. 465 of 27·5 × 16·5 c. and 27 ll.; clear naskh; dated Monday, Ramaḍān 18, A. H. 1115.] Cf. p. 52, ll. 4-6, *supra*.

## 317 حق اليقين Add. 2629

The *Ḥaqqu'l-yaqīn* of *Shaykh Maḥmūd Shabistarī*. See *P. C.*, No. ccl, pp. 340-341.

## 318 حكايات Ff. 1. 2

(See also *s.v.* قصص, and untitled MSS., viii.)

A collection of Arabic stories, *viz.*:—(1) the story of 'Alī b. Abī Ṭālib and 'Āmir b. Ghuwaynim az-Zuhri (ff. 1-31); (2) the story of Ḥātim al-Khafājī and Abu'l-Fawāris (ff. 31-49); (3) the story of Sa'd and Ṣabīḥa (ff. 49-69); (4) the story of the Prophet Muḥammad and the Camel (ff. 69-74). [Ff. 77 of 19·8 × 14·6 c. and 13-15 ll.; fairly good naskh; colophons bear dates A. H. 1035 and 1036.]

## 319 حكايات Ff. 6. 40

Three stories, in Arabic, *viz.*:—(1) the story of Joseph and the guile of his brethren (ff. 1-88); (2) the story of



Budūr, the daughter of Muḥammad al-Jawharī, and 'Umar b. Ḥusayn ash-Shaybānī (ff. 89-108); (3) the story of Sittu'd-Dīnār and 'Alī b. Muḥammad al-Jawharī (ff. 109-123). [Ff. 123 of 20'4 × 14'5 c. and 15 ll.; large, clear naskh; not dated.]

320

حكايات

Qq. 75

A collection of five stories, mostly in the Egyptian dialect of Arabic, and some in verse. The stories are as follows:—

- (١) قصّة انس الوجود (ff. 1-50) ' (٢) قصّة الرحا لستنا فاطمة (ff. 53-62) ' (٣) قصّة يسر دياب (ff. 63-72) ' (٤) حكاية جزيرة الذهب وستان العجب و قصر اللعب (ff. 73-94) ' (٥) قصّة الجمل و الغزالة و ما جرى لهما مع النبی (ff. 96-113).

Nos. 1 and 3 consist of strophes in verse of the kind called *dawr* (دور). No. 4 has a colophon giving the scribe's name as Ibrāhīm; No. 5 is dated A.H. 1144. [Ff. 115 of 15'7 × 10'5 c. and 9-16 ll.].

321

حكايات

Qq. 173

A collection of stories, comprising:—

- (١) حكاية على بن خاقان و ما وقع له مع انس الجليس (ff. 2-52) ' (٢) حكاية الهيفا بنت المهرجان و ما وقع لها مع يوسف ابن الملك سهل (ff. 54-121) ' (٣) حكاية فضلون العابد مع البنت نباته بنت كنانه و ما جرى له لدمعها (ff. 123-136) ' (٤) حكاية القاضي و السارق (ff. 137-142) ' (٥) فايده جلييلة لابي نعيم (ff. 143-147) ' (٦) حكاية الجمجمة مع عيسى بن مريم (ff. 148-156) ' (٧) حكاية بشر و هند و ما وقع بينهما من المرسلات و الاشعار (ff. 157-178).

[Ff. 178 of 21'3 × 15'0 c. and 9-19 ll.; different naskh hands.]

322

حكايات

Qq. 292

A small collection of stories in Arabic, divided into two parts, the first (ff. 1<sup>b</sup>-36<sup>b</sup>) containing a story about Hārūnū'r-Rashīd; the second (ff. 39<sup>b</sup>-62<sup>a</sup>) stories illustrating the deceitfulness and guile of women. The first part is entitled حكاية الصدور; تحفة الصدور; حكاية عجيبة مرغوبة في مكرو وخداع النساء لعنة الله على ما كان من ذلك. [Ff. 62 of 23·5 × 13·9 c. and 25 ll.; clear naskh; dated, on f. 36<sup>b</sup>, A. H. 1223.]

323

حكاية آرضو حان و قنبر

Dd. 6. 74

The *Story of Ārzū* (ارضو), as remarked by Pertsch, is doubtless a mere mis-spelling for آرزو and Qanbar, in Turkish, different from the story with the same title described in *Berl. T. C.*, pp. 455-6, and from another version of the same tale published at Constantinople in 1875 in the Greek character, entitled "Αρξου ηλε Καμπερ χικιαγεσι." This MS. begins:—

بو حكايت عاشق قنبر ايله ارضو حان حكايتيدر لطيف  
حكايتدر آرخ

[Ff. 32 of 16 × 10·9 c. and 9 ll.; large, coarse naskh; not dated.]

324

حكاية بدر

Ee. 1. 17

The story of Badr, in Arabic. [Ff. 36 of 19·6 × 12·5 c. and 17-19 ll.; ill-formed naskh; dated Muḥarram, A. H. 1040.]

325

Qq. 187

حكاية الخواجه حسن البصرى و ما وقع له مع العجمى

The *Story of Hasan al-Baṣrī and the Persian*, in Arabic, with Turkish interlinear glosses in the earlier portion (ff. 1-41). [Ff. 130 of 22·5 × 15·3 c. and 8 ll.; large, rather clumsy naskh; pointed; not dated.]

326

Ee. 6. 22

حكاية طوق و ما جرى له مع على بن ابى طالب

The *Story of Ṭarwq and 'Alī b. Abī Ṭālib*. [Ff. 64 of 19 × 12 c. and 19-20 ll.; large, clumsy naskh.]

327

حَلَبَةُ التَّمِيَّت

Qq. 40

The *Ḥalbatu'l-Kumayt*, a large anthology of poems about wine and its adjuncts in 25 chapters and a *Khātima*, by *Shamsu'd-Dīn Muḥammad b. al-Ḥasan Nawwājī* (d. A.H. 859). See *H. Kh.*, No. 4607; *B. M. A. C.*<sup>1</sup>, pp. 346, 505, 654, 750; *L. C.*, i, pp. 294-306; *B. M. A. C.*<sup>2</sup>, pp. 703-704. Published at Cairo, A.H. 1276 and 1299. [Ff. 194 of 25·5 × 17·2 c. and 25 ll.; good, clear naskh, pointed, with rubrications; dated A. H. 853.]

328

حليّة الادب

Qq. 47

The middle portion (ch. vii-clxxxvii) of a large collection of Arabic verses by different authors, arranged according to subjects, and preceded in each chapter by a prose introduction. The title *Ḥilyatu'l-adab* (or *-adīb*, or *-ādāb*) appears only on the cut edges of the leaves. By Preston (*Cat. Bibl. Burckh.*), p. 30, the book is described as "Collectio imperfecta speciminum poeticorum." The following are the titles of some of the earlier chapters:—

باب ٨ الحث على مجاورة العلماء و مراودة الحكماء، باب ٩  
وصف القلم و الطرس و الدواة و النقش، باب ١١ الكتاب و  
الخط و الكتاب، باب ١٥ وصف اللسان و وصف حسن البيان،  
باب ١٧ حفظ اللسان و فضل السكوت عند الامكان

[Ff. 169 of 23·6 × 17·8 c. and 17 ll.; written in a beautiful old naskh hand, probably of the 13th century of our era.]

329

حوادث الزمان و وفيات الشيوخ و الاقران Dd. 11. 2

The second part of a historical and necrological work, dealing with the state of Egypt under the later Burjī Mamlūks, entitled *Ḥawādithu'z-zamān wa wafayātu' sh-Shuyūkh wa'l-agrān*, extending from A. H. 901-908, by *Aḥmad b. Muḥammad b. 'Umar b. Abī Bakr b. Abī Bakr b. 'Uthmān b. 'Abdu'l-Latīf b. Aḥmad b. 'Abdu'r-Raḥmān b. 'Alī*

*b. Aḥmad b. Muḥammad b. Ḥasan b. 'Abdu'llāh b. Zayd b. 'Abd Rabbiḥi al-Anṣārī.* [Ff. 96 of 18·2 × 13·6 c. and 17 ll.; untidy but legible nasta'liq; not dated.]

330

حيوة الحيوان

Qq. 224

Parts v and vii of the *Ḥayātu'l-Ḥaywān* of Abū 'Uthmān 'Amr b. Baḥr al-*Ḥāhidh al-Baṣrī* (d. A. H. 255). Part v begins (f. 1<sup>b</sup>):—

ثمّ رجع بنا القول الى القول فى النار قال و للمنار من  
الخصال المحموده انّ الطفل الخ

Part vii (f. 146<sup>b</sup>, هذا الجزء السابع) begins:—

اللهم انا نعوذ بك من الشيطان الرجيم ..... و قد كتبنا من  
كتاب الحيوان ستة اجزاء و هذا الجزء السابع و هو الذى  
ذكرنا فيه الفيل الخ

See *H. Kh.*, No. 4662. [Ff. 144 + 70 = 214 (f. 214 missing) of 20·4 × 14·2 c. and 23 ll.; fair naskh; rubrications.]

331, 332

حيوة الحيوان

Qq. 21

Qq. 3

The *Ḥayātu'l-Ḥaywān* of *Shaykh Kamālu'd-Dīn ad-Damīrī*. See *H. Kh.*, No. 4663; *B. M. A. C.*<sup>1</sup>, pp. 215–216, 460, 635, 691; *L. C.*, iii, 218; *V. C.*, ii, pp. 509–511. [Qq. 21, containing the whole work, comprises ff. 423 of 29·3 × 20·2 c. and 33 ll.; fair naskh; rubrications; not dated. Qq. 3 contains the second half of the work, beginning with the article الصوابه (= vol. ii, p. 69 of the A. H. 1284 ed.), and comprises ff. 244 of 32 ll. and 32·0 × 21 c.; dated Tuesday, Dhu'l-Ḥijja 2, A. H. 1083.]

333–337

خريدة العجايب

{ Ll. 5. 30 Qq. 112  
Add. 1101 Qq. 5<sup>4</sup>  
Add. 278<sup>8</sup>

Five copies of the *Kharīdatu'l-'Ajā'ib wa Farīdatu'l-Gharā'ib* of *Sirāju'd-Dīn Abū Ḥafṣ 'Umar b. al-Mudhaffar b. al-Wardī*. See *H. Kh.*, No. 4688; *B. M. A. C.*<sup>1</sup>, pp. 183, 441, 611, 613<sup>a</sup>; *B. M. A. C.*<sup>2</sup>, pp. 150, 475–6; *L. C.*, ii, p. 133;

Wüstenfeld's *Geschichtsschr. d. Araber*, No. 412. [Ll. 5. 30 contains ff. 168 of 19·2 × 12·8 c. and 23 ll.; clear naskh with rubrications; dated A. H. 1014. Qq. 112 contains ff. 190 of 19·5 × 13·8 c. and 17-20 ll.; the original portion in fair, the supply in poor naskh, with rubrications; dated the 1st of Rabī' II, A. H. 1065. Add. 1101 contains 138 ff. of 23·8 × 16·4 c. and 23 ll.; good naskh; rubrications; dated A. H. 1130. Qq. 5 contains ff. 161 of 32·2 × 22·0 c. and 21-28 ll., of which the *Kharīdatu'l-'Ajā'ib* occupies ff. 28-119; not dated. Add. 278<sup>6</sup> is a very defective copy, consisting of 7 fragments separated by lacunæ of varying extent. It comprises ff. 73 of 22·5 × 16·4 c. and 18 ll.; large, clear naskh; rubrications. The beginning and end are included amongst the lacunæ.]

338 خزائن عامره Add. 821

The *Khazāna-i-'āmirā*, a biography of Persian poets by *Ghulām 'Alī Husaynī Wāsītī Balgrāmī*. See *P. C.*, No. cxv, pp. 193-4.

339 خسرو و شیرین نظامی Add. 207

The *Khusraw va Shīrīn* of *Nīdhāmī*. See *P. C.*, No. ccxvi, pp. 308-9, and also *infra*, s. v. *خوسه*.

340 خسرو و شیرین هاتفی Add. 3149<sup>1</sup>

[Ff. 1-67.] The *Khusraw va Shīrīn* of *Hātifī*. See *P. C.*, No. cclxxviii, pp. 361-2.

341 خسرو و گل Add. 817

The *Khusraw va Gul* of *Shaykh Farīdu'd-Dīn 'Aṭṭār*. See *P. C.*, No. ccxix, pp. 310-311.

خطوط امین الدین خان Add. 439

See No. 92 *supra*, s. v. *انشای دلکشا*.

342 خلاصة الاختصاص في معرفة القوى و الخواص Qq. 54<sup>2</sup>

The *Khulāṣatu'l-ikhtisās fī ma'rifati'l-quwā wa'l-khawāṣṣ*, an abridgment of the celebrated *Book of Nabathæan Agriculture (al-Falāḥatu'n-Nabaṭiyya)* of *Shaykh Abū Bakr Aḥmad*

b. *Wahshiyya*, made by *Abū 'Abdīllāh Muḥammad b. Ibrāhīm al-Awsī* called *Ibnū'r-Raqqām al-Marsī*. The latter states that the abridgment was made with the special view of eliminating all the heretical and heathen elements contained in the original. See *H. Kh.*, No. 9183; *L. C.*, iii, pp. 213, 214; v, 138; Renan's *Essay on the Age and Antiquity of the Book of Nabathæan Agriculture* (English transl., London, 1862); Chwolson's *Überreste d. Altbabylonisch. Lit. in Arabisch. Übersetzungen*, &c. [Ff. 126 of 21·5 × 16·3 c. and 23 ll.; clear naskh; rubrications; 15 chapters, followed by an account of 307 plants, with their actions and properties.]

343, 344

خلاصة الانساب

Oo. 6. 56

Oo. 6. 57

Two copies of the *Khulāṣatu'l-ansāb* of *Ḥāfidh Raḥmat Khān*. See *P. C.*, Nos. lxxviii-lxxix, p. 153.

345 خلاصة تحقيق الظنون فى الشروح والمتون Qq. 34

The *Khulāṣatu taḥqīqi 'dlh-dhunūn fī sh-shurūḥ wa'l-mutūn*, an abridgment and supplement to *Hājī Khalīfa's* great bibliography, compiled by *Kamālu'd-Dīn Muḥammad Abū 'l-Futūḥ b. Muṣṭafā b. Kamālu'd-Dīn b. 'Alī aṣ-Ṣiddīqī* in A. H. 1180. See pp. ix-x of the Preface to vol. i of Flügel's ed. of *Hājī Khalīfa*; and p. xvi of the Preface to Prof. S. Lee's *Travels of Ibn Batouta*. [Ff. 57 of 27·5 × 17·5 c. and 42 ll.; small, neat, naskh; titles of books in red; copied for *Hājī 'Abdu'llāh Efendī Naqshbandī* by Sayyid 'Abdu'l-Ghanī an-Naqshbandī b. Muḥammad b. Ibrāhīm b. Ṣālīḥ b. Muḥammad Pāshā b. 'Umar Pāshā b. Ḥasan Pāshā, Mustawfī of Damascus and Amīru'l-Ḥājj, in A. H. 1187.]

346

خلاصة التواريخ

Add. 681

The *Khulāṣatu't-tawārīkh* of *Munshī Sujān* (or *Sanjān*) *Rā'ī*. See *P. C.*, No. lxxxiv, p. 158.

347

خلاصة تواریخ عباسیہ

Add. 3476

*Khulāṣa-i-Tawārīkh-i-'Abbāsīyya*, an account in Persian of Muḥammad Bhāwal Khān Bahādur-i-'Abbāsī-i-thānī and

his family, abridged from a previous work on the same subject by *Sayyid Nūrullāh*. It begins:—

جهان جهان ستایش و عالم عالم نیایش مر صانعی را که ذرات  
ممکنات از پرتو آفتاب قدرتش بعرضه وجود شتافته اند الخ

It is divided into an Introduction (*Muqaddama*) and three Chapters (*Qism*) as follows:—

مقدمه، در بیان احوال سلسله عالیّه حضرت خانصاحب ممدوح  
و ذکر احوال بعضی خلفای عباسیّه و تبیان حالات فرخنده  
سماتش، قسمر اول، در بیان احوال سلطان احمد آخرین تا ارتحال  
خان بلند مکان محمد مبارک خان، قسمر ثانی، در بیان احوال  
خان خلد مکان محمد بهاول خان ثانی علیه الرحمة و الغفران،  
قسمر ثالث، در بیان احوال خان جنت مکان محمد صادق خان  
والد ماجد محمد بهاول خان بهادر ثالث بالخیر

The genealogy of the subject of this memoir is traced through the Caliphs al-Mustansir, al-Amīn and Hārūnūr-Rashīd up to 'Abbās, the Prophet's uncle. [Ff. 88 of 24'9 × 15'6 c. and 15 ll.; fair Indian ta'liq; rubrications; dated the 14th of Ṣafar, A. H. 1258; scribe, Mīrzā Muḥammad Jawād-i-Ṣiddiqī: written in Bhāwal-pūr. In the colophon the title of the work is given as *Tawārīkh-i-Ḥawāhir-i-'Abbāsīyya*.]

### Qq. 123 خلاصه السیر الجامعة لعجایب اخبار الملوك التبابعة 348

The *Khulāṣatu's-siyarū'l-jāmi'a li-'ajā'ibi akhbārī'l-Mulūk it-Tabābi'a*, by the Qādī Nashwān b. Sa'īd b. Sa'd b. Ḥimyar b. 'Ubayd b. Abī'l-Qāsim b. 'Abdu'r-Rahmān b. Mufaḍḍal b. Ibrāhīm b. Sulāma...&c., the well-known *Qaṣīda Ḥimyarīyya* with Commentary, agreeing with No. 1236<sup>1</sup> of *B. M. A. C.*<sup>2</sup>, p. 793. See *B. M. A. C.*<sup>1</sup>, p. 486; *B. M. A. C.*<sup>2</sup>, pp. 372-3, 670, 793, and references there given. [Ff. 87 of 20'4 × 14'9 c. and 20 ll.; clear but uncouth naskh; rubrications; dated 24 Rabī' II, A. H. 1132.]

349 خلاصة الوفا باخبار دار المصطفى Qq. 1

The *Khulāṣatu'l-wafā bi-akhbār-i-dāri'l-Muṣṭafā* of *Nūru'd-Dīn 'Alī b. Aḥmad as-Samhūdī*. See *H. Kh.*, Nos. 4771 and 14,294; *B. M. A. C.*<sup>1</sup>, pp. 159-160; *B. M. A. C.*<sup>2</sup>, pp. 827-8; *V. C.*, ii, pp. 120-121. [Ff. 273 of 32·2 × 21·1 c. and 25 ll.; poor naskh; rubrications; dated Ramaḍān 22, A. H. 1172.]

350 خلاصه همایون نامه Add. 1168<sup>4</sup>

The *Khulāṣa-i-* (Compendium of the) *Humāyūn-nāma*, in Turkish, by *Mullā 'Uthmān-zāda*. See *H. Kh.*, v, p. 239, and *supra*, Nos. 25, 309, 314. The *Humāyūn-nāma* occupies ff. 73-130 of the MS.

351-354 خمسه نظامی Oo. 6. 11 Oo. 6. 29  
Add. 3139 Add. 3408

Four copies of the *Khamṣa*, or Five great poems, of *Nidhāmī*. See *P. C.*, Nos. ccxi-ccxiii, pp. 303-306. **Add. 3408**, acquired since the publication of my Persian Catalogue, comprises ff. 282 of 24·6 × 16·1 c. and 25 ll., and is written in a small, neat Persian nasta'liq, headings in gold, and 'unwāns at the beginning of each poem. The *Makhsan-i-asrār*, ff. 1<sup>b</sup>-24<sup>b</sup>, is dated A. H. 849; the *Laylā va Majnūn*, ff. 25<sup>b</sup>-69<sup>b</sup>, A. H. 850; the *Khusraw va Shīrīn*, ff. 70<sup>b</sup>-126<sup>a</sup>, A. H. 850; the *Haft Paykar*, ff. 127<sup>b</sup>-178<sup>a</sup>, A. H. 848; the *Sikandar-nāma*, ff. 246<sup>b</sup>-282<sup>a</sup>, A. H. 1240. The scribe of the older part of the MS. is *Tūrānshāh b. Tājū'd-Dīn b. Bahā'u'd-Dīn*, while the supply was written by *Sayyid Isma'īl al-Husaynī* for Asadu'llāh Beg.

355 داستان رام و سیتا Add. 922

*Dāsītān-i-Rām u Sītā* by *Masīḥ*. See *P. C.*, No. ccxcv, pp. 379-380.

356, 357 دبستان مذاهب Add. 754  
Add. 755

The *Dabistān-i-madhāhib*, the first MS. containing the whole, and the second vol. ii. See *P. C.*, Nos., lxiii-lxiv, pp. 120-122.



الدرج المنيفة فى الاباء الشريفة للسيوطى Add. 3257<sup>3</sup>

[Ff. 30<sup>b</sup>–39<sup>b</sup>.] See untitled MSS., II, ii, *infra*.

358

درّ البحور

Qq. 68

An abridged Arabic translation of Robinson Crusoe, written by *Ibrāhīm b. ‘Abdu’llāh al-Ingīzī*, who came to Aleppo in A.D. 1810, and entitled *Durru’l-Buḥūr* (“The Pearl of the Seas”). [Ff. 41 of 20·3 × 14·0 c. and 17 ll.; good naskh; rubrications.]

359

Qq. 60

درّة الغوّاص و كنز الاختصاص فى المنافع و الخواصّ

*Durratu’l-ghawwās wa Kanzu’l-ikhtisās fi’l-manāfi wa’l-khawāṣṣ*, by *‘Alī al-Ḥaldakī*. See *H. Kh.*, No. 4948; *B.M.A.C.*<sup>1</sup>, p. 458. [Ff. 369 of 23·0 × 16·2 c. and 20 ll.; large, clear naskh with rubrications; not dated.]

360

الدرّ المنتخب فى تاريخ مملكة حلب

Qq. 70

The *Durru’l-muntakhab fi tāriḫ mamlakati Ḥalab*, an abridged history of Aleppo, by *Qādī Muḥibbu’d-Dīn Muḥammad b. ash-Shihna*. See *B.M.A.C.*<sup>1</sup>, pp. 617, 433; Wüstenfeld’s *Geschichtsschr. d. Araber*, p. 201, No. 461. [Ff. 79 of 20·1 × 14·6 c. and 21 ll.; good naskh; overlinings in red; dated Rabī’ II, A.H. 1102.]

361

الدرّ المنتقى فى شرح الملتقى

Qq. 175

*Ad-durru’l-muntaqā fi sharḥi’l-multaqā* by *‘Alā’u’d-Dīn Muḥammad b. ‘Alī b. Muḥammad b. ‘Alī al-Ḥaṣkafī*, a commentary on the *Multaqā’l-abḥur* of *Ibrāhīm b. Muḥammad b. Ibrāhīm al-Ḥalabī*. See *B.M.A.C.*<sup>1</sup>, pp. 122–3; *B.M.A.C.*<sup>2</sup>, pp. 190–1. [Ff. 402 of 21·2 × 15·3 c. and 25 ll.; fair naskh; text overlined in red or black; punctuation in red; scribe, Muḥammad ‘Abdu’l-Ḥaqq al-Azharī; date of transcription, 15th of Rabī’ I, A.H. 1136.]

362 الدّر النظیم فی فضایل القرآن العظیم Gg. 5. 16

*Ad-durru'n-nadhīm fī faḍā'il-l-Qur'ān'l-'adhīm wa manāfi'i's-surwar wa āyātī'dh-Dhikrī'l-hakīm*, by *Shaykh Abū 'Abdu'llāh Muḥammad b. Aḥmad b. 'Abdu'llāh* (H. Kh., 'Ubaydu'llāh) b. *Suhayl al-Khasrajī* (H. Kh., *al-Fawzī*), commonly called *Ibnu'l-Hashshā* (H. Kh., *Ibnu'l-Khashshāb*). See *H. Kh.*, No. 4902, *L. C.*, iv, 341; cf. *B. M. A. C.*<sup>2</sup>, p. 806. [Ff. 134 of 31 × 20.9 c. and 31 ll.; fair naskh; rubrications; dated Jumāda I, A. H. 992.]

363 الدرة المکّلة فی فتوح مکة Qq. 201

*Ad-durratu'l-mukallala fī futūḥi Makkati'l-musharrafati 'l-mukammala* by *Abu'l-Hasan al-Bakrī*. See Wüstenfeld's *Geschichtsschr. d. Araber*, p. 239, No. 520. Printed at Cairo, A. H. 1282. [Ff. 91 of 20.4 × 14.7 c. and 15 ll.; good, clear naskh; rubrications; dated Tuesday, 11th of Jumāda I, A. H. 1074.]

364 درة المکنون و جوهرة المخزون Qq. 241<sup>2</sup>

*Durratu'l-maknūn wa jawharatu'l-makhzūn*, a collection of the poems of *Mawlānā Fathu'llāh al-Ḥalabī*, commonly called *Ibnu'n-Nahhās*, who died on Thursday, Ṣafar 12, A. H. 1056. See *B. M. A. C.*<sup>2</sup>, No. 1091, pp. 687-88, where the date A. H. 1052 is given, and the above title is wanting. [Ff. 73<sup>b</sup>-101<sup>a</sup> (the first portion of the volume contains Manjak Pāshā's *Dīwān*) of 21.3 × 15.2 c. and 23 ll.; good naskh; no date or colophon.]

365 الدرر المضيئة فی تاريخ الدول الاسلامية Qq. 2

*Ad-duraru'l-muḍī'a fī ta'rikhi'd-duwali'l-islāmiyya* by *Taqī'u'd-Dīn Aḥmad al-Maqrizī*, a history of the dynasties of Islām down to the fall of the 'Abbāsīd Caliphate. See Wüstenfeld's *Geschichtsschr. d. Araber*, No. 482, especially p. 211, 4th line from end. [Ff. 273 of 31.3 × 21.0 c. and 29 ll.; beautiful, scholarly old naskh, not much posterior to the author's time; rubrications; no date or colophon.]

366<sup>a</sup>

دستور نامه

Add. 3248

The *Dastūr-nāma* of *Munshī Ghulām Ḥusayn*. See *P. C.*, No. cccxxx, pp. 416-417.

367 الدلالة الاصولية البهيّة في تواريخ مدينة حمص Add. 338

*Ad-dalālatu'l-uṣūliyyatu'l-balīyya fī tarwārikhi madīnati Ḥimṣ*, a history of Aleppo, by *Constantine the son of Dā'ūd* the priest of Ḥimṣ, compiled in A. D. 1863 for the French Consul at Ḥimṣ, whose name is given as (؟) موسيو فضول بمبينو. The work consists of a preface, a table of contents, 12 books (*juz'*) each divided into several chapters, and a conclusion. [Ff. 556 of 18·2 × 11·0 c. and 22 ll.; legible naskh; rubrications, ornaments, and illustrations.]

368-372 دلائل الخيرات و شوارق الانوار { Add. 3225 Dd. 6. 22  
في ذكر الصلوة على النبيّ { Qq. 87 Add. 256  
المختار { Add. 3500

*Dalā'ilu'l-Khayrāt wa shawāriqu'l-anwār fī dhikri'ṣ-ṣalāt 'ala'n-nabiyyi'l-mukhtār*, by *Shaykh Abū 'Abdu'llāh Muḥammad b. Sulaymān b. Abī Bakr al-Ḥazūlī* (d. A. H. 870). See *H. Kh.*, No. 5124; *B. M. A. C.*<sup>1</sup>, pp. 76, 77, 383; *B. M. A. C.*<sup>2</sup>, No. 251. [Add. 3225 contains ff. 145 of 13·1 × 7·0 c. and 9 ll.; clear, good naskh, pointed, with rubrications; no date or colophon. Dd. 6. 22 contains ff. 116 of 18·4 × 14·0 c. and 11 ll.; large, clear Moorish hand; rubrications and rude coloured ornaments; not dated; scribe, Muḥammad b. Muḥammad b. Aḥmad b. 'Abdu'r-Raḥmān ar-Riyāḥī. Qq. 87 contains ff. 200 of 15·2 × 10·4 c. and 7 ll.; large naskh, pointed; rubrications; transcribed by Muṣṭafā b. Aḥmad, 18 Jumāda II, A. H. 1112. Add. 256 contains ff. 76 of 20·5 × 14·7 c. and 11 ll.; written in a large, Moorish hand; pointed; leading words in red and green; scribe, Muḥammad b. Wāthiq b. al-Mas'ūd; not dated. Add. 3500 is an imperfect African copy comprising ff. 117 of 11·4 × 8·5 c. and 9 ll.; coarse African hand; rubrications, and points in red; contained in leather case or pouch with plaited string.]

373 الدليل الهادي الى اوضح السبل فى اختصاص Add. 746<sup>10</sup>

نبينا بجواز الاقسام به دون ساير الرسل

*Ad-dalīlu'l-hādī ila awwaḥi's-sūbul fi 'khtīṣāṣi Nabīyyinā bi-jawāzi'l-iqsām bihi dūna sā'iri'r-Rusul*, a tract on the permissibility of confirming oaths by the name of the Prophet Muhammad and of him only amongst the Prophets, by *Shaykh Ibrāhīm al-Ma'mūnī ash-Shāfi'ī*. [See *supra*, No. 21 for description of MS. This tract occupies ff. 165–183. It has no separate colophon or date.]

374 دينكرت (colophon of) Add. 328

The colophon of the *Dīnkart*, Pahlavī and Persian. See *P. C.*, No. xxxi, pp. 91–92.

375 ديوان ابى فراس' Qq. 295

The *Dīwān* of *Abū Firās*, the cousin and favourite poet of Sayfu'd-Dawla (d. A. H. 357). See *B.M.A.C.*, Nos. 1044–1045, pp. 658–660, and references there given; also von Kremer's *Culturgesch. d. Orients*, vol. ii, pp. 381–386, and Brockelmann's *Gesch. d. Arab. Litteratur* (Weimar, 1897), p. 89. [Ff. 62 of 23·7 × 14·0 c. and 21 ll.; good naskh; rubrications, and borders in gold and blue; dated the 27th of Jumāda II, A. H. 1137; scribe, Khalīl b. Husayn.] Cf. No. 424 *infra*.

376 ديوان الاختل Add. 3191

The *Dīwān* of *al-Akhṭal*, copied from the St. Petersburg MS. (see Baron Rosen's *Manuscripts Arabes de l'Institut des Langues Orientales*, pp. 37–38) by Rizqu'llāh b. Ni'matu'llāh Ḥasūn in A. D. 1867, and by him presented, as stated in a note on the first page, to Dr Reid. It afterwards passed into the possession of Dr Wright (1874), and on his death into that of Professor Robertson Smith, by whom it was bequeathed to the Library. See, besides Rosen (*loc. cit.*), Ellis' *Cat. of Arabic books in Brit. Mus.*, vol. i, p. 574, s. v. Ghiyāth b. Ghawth. [Ff. 53 of 33·8 × 20·6 c. and 33 ll. of mixed text and commentary to the page. The text is in black and pointed; the explanations in red, in a smaller hand, both very neatly written.]

377 دیوان اشرف خان Add. 321

The *Dīwān of Ashraf Khān*, in the Afghān language. The poet's *takhalluṣ* is *Hijrī*. [Ff. 20 of 26'0 × 17'6 c. and 15 ll.; written in a clear but poor ta'liq; no date or colophon.]

378 دیوان اکبری Add. 219

The *Dīwān of Akbarī*. See *P. C.*, No. cclxxxvii, pp. 369–370.

379–381 دیوان انوری Oo. 6. 27 Oo. 6. 31  
Oo. 6. 34

Three copies of the *Dīwān of Anvarī*. See *P. C.*, Nos. ccv–ccvii, pp. 298–300.

382 دیوان ابو تراب بیك Add. 220

The *Dīwān of Abū Turāb Beg*. See *P. C.*, No. ccxcii, pp. 374–376.

383 دیوان جامی Add. 3151

The *Dīwān of Fāmī*. See *P. C.*, No. cclxvii, pp. 354–355.

384 دیوان جرجول بن اوس الحطیئة Add. 3192<sup>2</sup>

The *Dīwān of Farwāl b. Aws al-Hutay'a*. See Goldziher's articles on this poet and edition of his poems in the *Z.D.M.G.* for 1892 (pp. 1–53, 173–225, 471–527) and 1893 (pp. 43–85, 163–201), also separately printed (Leipzig, 1893). This transcript, made apparently by Rizqu'llāh b. Nī'matu'llāh Ḥasūn (see No. 376, *supra*), is not dated, nor is its source indicated, but it is bound up with another work transcribed in the same hand (see *infra*, s. v. الردّ علی الحریری فی مقاماته) from a MS. in the Library of Sulṭān Fātiḥ, in A. H. 1285. [Ff. 69–208, versos only, of 33'8 × 24'0 c. and 21 ll.; large, clear naskh; rubrications.]

385–394 دیوان حافظ

(Add. 208	Add. 217	Add. 239
Add. 249	Add. 267	Add. 310
Add. 587	Add. 2774	
Add. 3439	Add. 3482	

Ten complete or partial copies of the *Dīwān of Ḥāfidh*. The first eight are described in *P. C.*, Nos. cclvi–cclxiii, pp.

346-351. **Add. 3439** comprises ff. 255 of 14·8 × 9·4 c. and 10 ll.; written in a minute, very neat nasta'liq between borders of gold; headings in blue and gold; dated Rabī' II, A. H. 901; scribe, Nūru'd-Dīn al-Hirawī. **Add. 3482** comprises ff. 232 of 24·1 × 15·6 c. and 13 ll.; fair ta'liq; not dated, but modern.]

395, 396

ديوان الحماسة

Qq. 213

Qq. 296

Two copies of the *Dīwān al-Ḥamāsa*, the celebrated collection of old Arabian poetry made by *Abū Tammām Ḥabīb b. Aws* (d. A. H. 231). See *B. M. A. C.*<sup>1</sup>, pp. 263, 484, 651, 477, 748; *B. M. A. C.*<sup>2</sup>, p. 697; *H. Kh.*, No. 4638; Freytag's edition with Latin transl., and comm. of at-Tabrizī (Bonn. 1828); Rückert's translation. [**Qq. 213** comprises ff. 152 of 20·4 × 14·0 c. and 8 ll., is written in large, good naskh, fully pointed, and contains the first portion of the *Ḥamāsa* down to the end of the باب المراثي. The transcription was concluded on Wed., 8 Jumāda II, A. H. 568, by Naṣru'llāh b. 'Alī b. Maṣṣūr b. 'Abdu'llāh b. 'Alī b. Aḥmad b. 'Alī b. al-Ḥasan al-Ḥimyarī al-'Asqalānī, in Cairo. **Qq. 296** comprises ff. 136 of 25·0 × 18·0 c. and 16 ll.; written in a large, clear naskh, pointed; dated Thursday, the middle of Rabī' II, A. H. 593. The last chapter is that written in reproach of women.]

397

ديوان خاقان

Add. 2627

The *Dīwān of Khāqān* (Fath-'Alī Shāh). See *P. C.*, No. ccciv, pp. 387-388.

398, 399

ديوان خاقاني

Oo. 6. 28

Oo. 6. 33

The *Dīwān of Khāqānī*, the MS. last mentioned being a commentary on certain difficult verses only. See *P. C.*, Nos. ccviii-ccix, pp. 300-302.

400 ديوان راشد بن خميس بن جمعة بن احمد **Add. 2893**<sup>1</sup>

الحبسي البروي العماني

The *Dīwān of Rāshid b. Khamīs b. Fum'a b. Aḥmad al-Ḥabsī al-Birawī al-'Umānī*, collected and edited by Sulaymān b. Bal'arab b. 'Āmir b. 'Abdu'llāh b. Bal'arab b. 'Abdu

'Ilāh b. Bal'arab al-Muḥammadī al-Sulaymānī al-'Aqarī an-Nazawī al-'Umānī in Ramaḍān, A.H. 1148. [The MS. comprises ff. 191 of 32'0 × 21'0 c. and 30 ll., and is written in good, clear naskh with rubrications. It is divided into 3 parts, of which this, comprising ff. 1-134, is the first. The *Dīwān*, as stated in the colophon, contains 5344 bayts, and its transcription was completed by the editor on the 17th of Jumāda I, A.H. 1150.]

401                      دیوان جبریل الراهب اللبناني                      Qq. 146

The *Dīwān of Jabrā'il b. Farḥāt*, the Maronite priest of Aleppo. See *B. M. A. C.*<sup>1</sup>, p. 50; *V. C.*, vol. i, pp. 487-490. The poems are arranged according to the final letters, and the date when each was composed is given in the title, these dates falling in the latter part of the seventeenth and beginning of the eighteenth centuries. [Ff. 119 of 21'0 × 15'2 c. and 22 ll.; good naskh; rubrications; no date or colophon.]

402                      دیوان رهائی                      Add. 218

The *Dīwān of Rahā'ī*. See *P. C.*, No. cclxxxvi, pp. 368-369.

403-405                      دیوان سودا                      Add. 324 Add. 330  
Add. 2963

Three copies of the *Dīwān of Sawdā*. See Sprenger's *Cat.*, p. 636. [Add. 330 comprises ff. 186 of 21'5 × 17'3 c. and 12 ll.; clear Indian ta'liq; written in July, 1815, for William Babington by Munshī Ghulām Husayn. The *qaṣīdas* occupy the first part of the volume, up to f. 83<sup>a</sup>, the *ghazals* the remainder. Add. 2963 comprises ff. 360 of 22'4 × 15'7 c. and 15 ll.; good ta'liq; rubrications; dated Rajab 17, A.H. 1197. The *qaṣīdas* occupy ff. 1-93; the *mathnavīs* ff. 94-164; the *ghazals* ff. 165-290; the *fards*, *rubā'īs*, *qīṭa'āt*, *musaddasāt*, &c. the remainder of the volume. Add. 324 comprises ff. 406 of 28'3 × 16'0 c. and 15 ll.; fair Indian ta'liq; dated Shawwāl 6, A.H. 1236.]

- 406 دیوان الشیخ ابو الحسن علی بن ابی عبد Ee. 1. 26<sup>2</sup>  
 الله محمد بن وفاء الشاذلی الانصارى

The Arabic *Dīwān* of Shaykh Abu'l-Ḥasan 'Alī b. Abī 'Abdī'llāh Muḥammad b. Wafā *ash-Shādhilī* al-Anṣārī (d. A. H. 656). See Jāmī's *Nafahāt* (ed. Nassau Lees), pp. 659-663; *B. M. A. C.*<sup>2</sup>, p. 159<sup>a</sup>. For description of the MS. (of which this portion occupies ff. 52<sup>b</sup>-108<sup>b</sup>, and is incomplete at the end) see *infra*, s. v. *مواقع النجوم*. The poems are arranged alphabetically, and begin:—

حققت عهد محبتی و ولای ' بشهود توحیدی و حکم وفای

- 407, 408 دیوان شاهی سبزواری Add. 3147  
 Add. 3148

Two copies of the *Dīwān of Shāhī of Sabzawār*. See *P. C.*, Nos. cclxv, cclxvi, pp. 353-354.

- 409 دیوان صانع Add. 801

The *Dīwān of Ṣānī' of Balgrām*. See *P. C.*, pp. 383-384, No. cccī.

- 410-414 دیوان صائب Add. 209 Add. 231 Add. 777  
 Add. 805 Add. 839

Five copies of the *Dīwān of Ṣā'ib of Isfahān*. See *P. C.*, Nos. ccxcvi-ccc, pp. 380-383.

- 415-417 دیوان الصبابة لاهل العشق والکابة { Dd. 12. 3  
 Qq. 289  
 Add. 278<sup>4</sup>

The *Dīwānu'ṣ-Ṣabāba li-ahli'l-'ishq wa'l-Kāba* by Shaykh *Shihābū'd-Dīn Ibn Abī Hajala Aḥmad b. Yahyā Tilimsānī* (d. A. H. 776). See *H. Kh.*, No. 5507; *B. M. A. C.*<sup>1</sup>, pp. 348, 156; *B. M. A. C.*<sup>2</sup>, pp. 702-703; *V. C.*, i, pp. 371-373; *L. C.*, i, pp. 292-293; Egyptian editions of A. H. 1279, 1291, 1302. [**Dd. 12. 3** comprises ff. 148 of 18'4 × 13'3 c. and 17 ll.; fair naskh; rubrications; transcribed by 'Abdu'r-Raḥīm b. Mūsā b. al-Maghribī (?), not dated. **Qq. 289** comprises ff. 137 of 24'4 × 13'8 and 23 ll.; fair naskh; rubrications; dated Tuesday, 17th of Jumāda I, A. H. 1003; scribe, Aḥmad b. 'Abdu'l-Qādir al-Jamāl (?) al-Anṣārī. **Add. 278<sup>4</sup>**, comprising only



chs. i-xiii of the work, contains ff. 110 of  $21\frac{1}{2} \times 15\frac{3}{4}$  c. and 15 ll.; written in a large, clear naskh, with rubrications; no date or colophon.]

418 دیوان ظہیر فاریابی Oo. 6. 46

The *Dīwān* of *Dhālir-i-Fāryābī*. See *P. C.*, No. ccx, p. 302.

419 دیوان عبد العزیز بن سرايا الصفي الحلی Qq. 27

The *Dīwān* of 'Abdu'l-'Azīz b. Sarāyā al-Hillī (*Ṣafī'u'd-Dīn Abū'l-Faḍl*). See *B. M. A. C.*<sup>1</sup>, pp. 295<sup>b</sup> *ad calc.* and 295-296, 298, 301, 305, 310, 347, 490, 491, 506; *B. M. A. C.*<sup>2</sup>, pp. 682, 623, 625; *H. Kh.*, No. 5516; editions of Damascus, A. H. 1297, and Beyrout, A. H. 1300. [Ff. 174 of  $29\frac{7}{8} \times 18$  c. and 28 ll. in double columns between double red lines; fair naskh; dated Ṣafar 6, A. H. 1059.]

420 دیوان عبد القادر خان Add. 319

The *Dīwān* of 'Abdu'l-Qādir Khān, of the Khattak Khayl, in the Afghān language. [Ff. 16 of  $30\frac{1}{2} \times 21\frac{1}{2}$  and 17 ll.; clear but ungraceful ta'liq; no date or colophon.]

421, 422 دیوان عرفی شیرازی Add. 248  
Add. 3152

Two copies of the *Dīwān* of 'Urfī of Shīrāz. See *P. C.*, Nos. cclxxxix, ccxc, pp. 371-373.

423 دیوان ابن عین الدمشقی Qq. 199

The *Dīwān* of Sharafu'd-Dīn Abū'l-Mahāsīn Muḥammad b. Naṣru'llāh b. 'Unayn of Damascus. In the short biography of the author which precedes the poems, it is stated that he was born at Damascus on Monday, Sha'bān 9, A. H. 549; that he began writing poetry in A. H. 565; and that he died on Monday the 20th of Rabī' I, A. H. 630. See *H. Kh.*, No. 5197; *Ibn Khallikān* (de Slane's translation), iii, pp. 176-181. [Ff. 59 of  $20\frac{1}{2} \times 14\frac{1}{2}$  c. and 21 ll.; small, scratchy naskh; rubrications; transcribed in A. H. 1092 by Muḥyi'u'd-Dīn al-Dimashqī from an old MS. dated A. H. 638.]

424 ديوان ابي فراس الحارث بن سعيد بن حمدان Qq. 83<sup>1</sup>

The *Dīwān of the Amīr Abū Firās al-Ḥārith b. Saʿīd b. Ḥamdān* (d. A. H. 357). See *H. Kh.*, No. 5254; *Ibn Khallikān* (de Slane's transl.), i, pp. 366-369; von Kremer's *Culturgeschichte d. Orients*, vol. ii, pp. 380-386; *B. M. A. C.*<sup>2</sup>, pp. 658-660. [Ff. 3-98 of 19.5 × 12.2 c. and 23 ll.; small naskh; rubrications; dated Thursday, Rajab 17, A. H. 1110; scribe, Yūsuf b. Muḥammad called Ibnu'l-Wakīl.] Cf. No. 375 *supra*.

ديوان ابو العلاء المعري Qq. 83<sup>2</sup>

The *Dīwān of Abū l-'Alā'u'l-Ma'arri*. See s. v. سقط الزند.

425 ديوان فهمي Dd. 11. 12

The *Dīwān of Fahmī*. See *P. C.*, No. cclxxxviii, pp. 370-371.

426 ديوان قدسي Oo. 6. 40

The *Dīwān of Qudsī*. See *P. C.*, No. ccxciii, pp. 376-378.

427 ديوان قطبة بن أوس الحادرة Add. 3193<sup>2</sup>

The *Dīwān of Qutbat b. Aws al-Ḥādira*. With the MS. is bound up Engelmann's notice of this poet (*Al-Ḥādira Dīwānus cum al-Yezidii Scholiis*, Leyden, 1858, pp. 14, 18). Engelmann's text is based on the Leyden and Berlin codices (*L. C.*, ii, pp. 35-37). [The MS. of which this forms part contains ff. 70 of 25.1 × 18.4 c. and 13 ll.; large, clear naskh, pointed, text in red, commentary in black. The poems of al-Ḥādira (incomplete at end) occupy ff. 33-65. The colophon of the first part (see below, No. 429), which is in the same hand, gives the scribe's name as Sayyid Ḥusayn, and the date of transcription as A. H. 1285.]

428 ديوان قيس بن الملوّح مجنون Add. 1064

The *Dīwān of Qays b. al-Mulawwah*, commonly called *Majnūn*, of the Banū 'Āmir, the lover of Laylā. See *H. Kh.*, No. 5633; *Ibn Khallikān* (de Slane's transl.), vol. iv, p. 269, n. 6; de Sacy, *Anthologie gramm. arabe*, p. 150. A very pretty edition, in ta'liq type, was published in Egypt in A. H.

1294. [Ff. 48 of 19'0 × 11'8 c. and 17 ll.; small, neat naskh; no date or colophon.]

429 دیوان ابی محجن Add. 3193<sup>1</sup>

The *Dīwān* of *Abū Muḥjan*, on the tradition of Shaykh Abū Hilāl al-Ḥasan b. 'Abdu'llāh b. Sahl. [For description of the MS., of which this *Dīwān* occupies ff. 1-33, see above, No. 427.]

430 دیوان الشیخ ابی مخزومة الحضرمی Qq. 5<sup>5</sup>

A *Dīwān* of Arabic poetry, which, if reliance can be placed on the title inscribed (in a different hand to the remainder) on the recto of the first leaf (f. 120), is that of *Abū Makhrama of Ḥaḍramawt*. [The MS. has been described above, under No. 336, q. v. This portion occupies ff. 120-153, and is defective at the end.]

431 دیوان مصطفی بن عثمان البابی Qq. 218

The *Dīwān* of *Shaykh Muṣṭafā b. 'Uthmān al-Bābī*. See *B. M. A. C.*<sup>1</sup>, p. 495. [Ff. 34 of 20'7 × 15'0 c. and 21 ll.; small, neat naskh; rubrications; not dated.]

432 دیوان مغربی Oo. 6. 26

The *Dīwān* of *Maghribī*. See *P. C.*, No. cclxiv, pp. 351-352.

433, 434 دیوان منجك پاشا Qq. 241<sup>1</sup>  
Add. 3233

The *Dīwān* of *Manjak Pāshā* (d. A. H. 1082). See *B. M. A. C.*<sup>1</sup>, pp. 494, 307<sup>a</sup>; *B. M. A. C.*<sup>2</sup>, p. 688. [Qq. 241 has been described above, No. 364. The *Dīwān* of *Manjak Pāshā* occupies ff. 2-72; not dated. Add. 3233 comprises ff. 52 of 16'6 × 11'0 c. and 23 ll.; clear, good naskh; rubrications; dated Muḥarram A. H. 1069.]

435 دیوان نظیرئی نیشاپوری Add. 1055<sup>1</sup>

The *Dīwān* of *Nadhīrī of Nīshāpūr*. See *P. C.*, No. ccii, pp. 292-293.

## 436 ديوان الخورى نيقولاوس Qq. 145

The *Dīwān* of the Christian priest *Niqūlā'ūs Ṣā'igh*, Superior of the Basilian monks in the Convent of St John in Shuwayr, in the Druses' country. See *B. M. A. C.*<sup>2</sup>, No. 49, pp. 33-34. [Ff. 159 of 20·6 × 16·0 c. and 19 ll.; good naskh; rubrications; no date or colophon.]

## 437 ديوان يوسف الحفناوى Qq. 49

The *Dīwān* of *Yūsuf al-Ḥafnāwī (Abū'l-Mahāsīn...al-Miṣrī)*. See *B. M. A. C.*<sup>1</sup>, pp. 475-476. [Ff. 47 of 26·0 × 16·5 c. and 29 ll.; fair naskh; rubrications; the date, which is partly obliterated, seems to read A. H. 1199. The MS. appears to be the author's autograph, and is so described in the label on the back (ديوان الشيخ يوسف الحفناوى بخطه).]

## 438 ديوان يشتمل على اشعار النصيرية Add. 3184

A *Dīwān* of *Nuṣayrī* poems by 'Alī b. Ṣārim (see *B. M. A. C.*<sup>2</sup>, p. 141), *Shaykh Khalāl b. Murhij*, *Shaykh Salmān* [Biṣīn], *Shaykh 'Alī aṣ-Ṣaghīr b. Shaykh Muḥammad*, his son *Shaykh Maḥmūd*, the copyist of the MS. (see f. 25<sup>b</sup>), *Shaykh Kan'ān*, &c. [The MS. is dated A. H. 1119, and comprises ff. 112 of 20·8 × 15·1 c. and 12 ll.; it is written in a clear, but sprawling and ill-formed, naskh.]

## 439 ذخيرة خوارزمشاهى Mm. 2. 6

The *Dhakhīra-i-Khwārazmshāhī*. See *P. C.*, No. cxxvii, pp. 211-212.

[ذخيرة الملوك. See s. v. انشای ابو الفضل, Nos. 89-91.]

440 ذكر محکات الحجار السبعة و منافعها Dd. 4. 28<sup>4</sup>

A treatise on the virtues of the seven precious stones in signet-rings, of 4 pp., concluding a volume containing other works on the Lapidary's Science by *at-Tifāshī*. [The MS. has been partly described above, No. 31. It comprises in all 122 ff., of which this short treatise, which is in the same hand as the rest of the book, occupies ff. 120-122. There is no

separate colophon, but the colophon on f. 54<sup>a</sup> gives A. H. 749 as the date of transcription.]

441                      ذكر وفات رسول الله                      Dd. 11. 7<sup>4</sup>

[Ff. 78–85.] An account of the Death of Muḥammad the Prophet. The MS. is described under No. 310 *supra*.

442, 443      الذهب المسبوك فيمن حج من الملوك      Qq. 141<sup>1</sup>  
Add. 746<sup>4</sup>

*Adh-dhahabū'l-masbūk fī man ḥajja min al-khulafā wa 'l-mulūk*, an account of the Caliphs and Kings who performed the Pilgrimage, by *Shaykh Taqī'u'd-Dīn Aḥmad b. 'Alī al-Maqrizī*. See *H. Kh.*, No. 5831; Wüstenfeld's *Geschichtsschr. d. Araber*, p. 212, 4th l. from end. [Qq. 141 comprises ff. 86 of 21'4 × 15'4 c. and 19 ll. This work occupies ff. 1–37, and is dated A.H. 1232. Add. 746 has been described above, No. 21. The fourth part of it, containing the above work, occupies ff. 78–105. It is in the same hand as the rest of the volume, and has no separate colophon.]

444                      ذيل ثمرات الاوراق                      Qq. 228

A supplement to the Miscellany of Stories and Anecdotes entitled *Thamarātu'l-awraq*. The supplement purports to have been compiled by Muḥammad b. as-Sābiq al-Ḥanafī (circ. A.H. 848, see *B.M.A.C.*<sup>1</sup>, p. 714<sup>b</sup>); the *Thamarāt* alluded to may be that of Ibn Ḥujja al-Ḥamawī (d. A.H. 837, see *H. Kh.*, No. 3842). It begins abruptly, without introduction, with a story about Hārūnu'r-Rashīd, and ends with a brief account of the varieties of different fruits, such as the apple, the pomegranate, and the mulberry. [Ff. 34 of 20'3 × 14'7 c. and 21 ll.; good naskh; rubrications; dated Thursday the 7th of Rabī' II, A.H. 1013; scribe, Sulaymān b. Aḥmad.]

445                      راحة الانسان                      Ll. 6. 18<sup>7</sup>

*Rāḥatu'l-Insān*, "the Comfort of Man." See *P.C.*, No. cccxxviii<sup>7</sup>, pp. 411–412.

446 رامين Oo. 6. 54

Persian prose translation of the *Rāmāyana*. See *P.C.*, No. xxxiii, pp. 93-94.

447 راوی الغنون و حاوی المتون Add. 278<sup>5</sup>

*Rāwī'ul-Funūn wa Ḥāwī'ul-Mutūn*, by Sayyid Ḥasan ad-Darvīsh b. Aḥmad Khān Ni'matu'llāh al-Fīyīlī. The MS. is a fragment, containing only the beginning of the work, and deals (in this portion, at any rate) exclusively with mathematical subjects. [Ff. 20 of 22·1 × 16·3 c. and 25 ll.; fair naskh; rubrications; no date or colophon. See Nos. 227, 337, &c., *supra*.]

448 راية الشيخ السيد عبد الرحمن الثعالبي Dd. 11. 7<sup>1</sup>

The *Vision of Shaykh 'Abdu'r-Raḥmān ath-Tha'ālībī*, wherein he sees Abū Bakr, 'Umar, and lastly the Prophet. See *B.M.A.C.*<sup>1</sup>, p. 661; *B.M.A.C.*<sup>2</sup>, p. 167<sup>b</sup>. [For description of MS. see Nos. 310 and 441 *supra*. This portion of it occupies ff. 2-18, and has no date or colophon.]

449 رحلة الشتاء و الصيف Qq. 158

The *Rihlatu'sh-Shitā wa's-Ṣayf* of Muhammad b. 'Abdu'llāh al-Mūsawī al-Ḥusaynī al-Ḥanafī al-Madanī, commonly known as *Kibrīt*. [Ff. 129 of 20·3 × 14·0 c. and 23 ll.; fair naskh; rubrications; no date or colophon, but a former owner, 'Abdu'l-Qādir ar-Rufā'ī, gives Shawwāl, A. H. 1049, as the date when he finished the perusal of the volume.]

رحلتی مولانا القاضی محبّ الدین الحموی Qq. 125<sup>2,3</sup>

[Ff. 200<sup>b</sup>-268<sup>a</sup>.] See Nos. 144 and 303 *supra*.

450 رحمة الامة في اختلاف الائمة Qq. 160

*Raḥmatu'l-Ummat fi khtilāfi'l-a'immat*, by Shaykh Ṣadru 'd-Dīn Abū 'Abdi'llāh Muḥammad b. 'Abdu'r-Raḥmān ad-Dimashqī al-'Uthmānī. See *H. Kh.*, No. 5890. [Ff. 126 of 22·2 × 17·0 c. and 25 ll.; fair naskh; rubrications; dated Rajab 12, A. H. 1186; scribe, Muḥammad 'Abdu'r-Rāziq al-Mālikī.]

451

Add. 3192<sup>1</sup>

الرد على الحريرى فى مقاماته و انتصار ابن بَرِّى

*Ibnū'l-Khashshāb's Criticism on al-Harīrī, and Ibn Burayy's refutation of Ibnū'l-Khashshāb's strictures.* See *H.Kh.*, vol. vi, p. 64; *B.M.A.C.*<sup>2</sup>, p. 637<sup>b</sup>. [The MS. has been partially described under No. 384 *supra*. This portion occupies ff. 1-64 (versos only) and was transcribed from a MS. dated Thursday, the end of Rabī' I, A. H. 646, in the Library of Sultān Fāṭih. The transcription was completed on Muḥarram 13, A. H. 1285.]

452

الرد على الوهابى

Add. 279<sup>1</sup>

*A Refutation of the Wahhābīs by Shaykh Muḥammad al-Maghribī at-Tūnisī.* [Ff. 28 of 16·6 × 11·5 c. and 11 ll.; fair naskh; rubrications; transcribed by Muḥammad az-Zawāwī al-Maghribī in A. H. 1226.] The full title of the work appears to be:—

العجالة الوجيزة المرضية فى الرد على الوهابى و جماعة الوهابية

Begins:—

الحمد لله الذى ايد الاسلام بالعلماء الاعلام و قطع

بواضح ادلتهم حجج اهل الزيغ آآخ

453 رسالة برسر مولانا غازى باشا بمصر... على تفسير Add. 746<sup>14</sup>

قوله تعالى و لقد ارسلنا موسى باياتنا آآخ

*A treatise explaining the verse (Qur. xi, 99), "Verily We sent Moses with our signs," &c., by Ibrāhīm al-Ma'mūnī.* [For description of MS. see No. 21 *supra*. This tract occupies ff. 242-256. It has no colophon.]

454

رسالة فى بيان فضل نيل مصر

Qq. 85

*A treatise on the Virtues of the Nile, by Aḥmad b. 'Imād ash-Shāfi'ī.* The alternative title *Al-Ḥawharū'n-naḍīd fī 'ajā'itī 'n-Nīlī's-sa'id* is also given on the title-page. [Ff. 33 of 17·3 × 13·0 c. and 15 ll.; fair naskh; rubrications; no colophon.]

- 455 رسالة فى التصوّف Add. 422

*A treatise on Ṣūfī doctrine, by Shaykh 'Abdu'l-Lāṭif. See P. C., No. xxx, pp. 90-91.*

- 456 رسالة فى التوحيد Ff. 6. 38<sup>2</sup>

An anonymous *Treatise on the Divine Unity*. [For description of MS. see No. 87 *supra*. This tract occupies pp. 373-384, and is by the hand of the same Christian scribe of Ḥama who wrote the first portion of the MS.]

- 457 رسالة فى التواريخ Add. 241<sup>2</sup>

An anonymous treatise on chronology, dates, &c. See *P. C.*, No. cli, p. 237.

- 458 رسالة فى الحروف المقطعة Add. 3229<sup>2</sup>

A short treatise of 4 pages on the spiritual meanings of each of the 28 letters (or 29 including *lām-alif*) which constitute the Arabic alphabet. The MS. has been described under No. 261. This treatise occupies ff. 65<sup>b</sup>-67<sup>b</sup>, and has no date or colophon.

- 459 رساله خطوط Ll. 6. 18<sup>6</sup>

A treatise on *Calligraphy*, &c. See *P. C.*, No. cccxxviii, pp. 409-414.

- 460 رساله دلائل فراست Add. 418<sup>2</sup>

A treatise on *Physiognomy* by Muḥammad Mirzā Khān. See *P. C.*, No. cxxxvi, pp. 223-226.

- 461 رسالة فى سنن الطائفة النقشبندية Add. 1073

A treatise on the *Institutions and Rites of the Naqshbandī order of Dervishes*, by Tājū'd-Dīn ar-Rūmī. [Ff. 12 of 210 × 15.7 c. and 19 ll.; clear but poor naskh; rubrications; scribe, Sayyid Darvīsh Khalīl Rahā'ī, A. H. 1203.]



462

رسالة في شرب الدخان

Add. 2895

A treatise on *Tobacco-Smoking*, by 'Abdu'l-Ghanī b. Isma'īl of Nābulūs. The title stands as above at the head of the work, but in the body of it it is named *as-Ṣulḥ bayna'l-ikhwān fī ḥukmi ibāḥati'd-Dukhān*. The author died A. H. 1143; see *B.M.A.C.*<sup>2</sup>, pp. 691, 815-816, 464-465, &c.; *H.Kh.*, No. 6125; *B.M.A.C.*<sup>1</sup>, pp. 529, 476<sup>a</sup>, 493<sup>a</sup>. [Ff. 50 of 21·5 × 15·8 c. and 23 ll.; fair naskh; overlined in red; no date or colophon. The MS. belonged formerly to Dr Badger, and there are two notes and a table of contents, in English, at the beginning and end, in his hand. The first note runs: "This treatise on Tobacco was found in the Library of one of the Mosques at Mosul, in Mesopotamia, and while I was there in 1842-3 I obtained permission to have this copy made therefrom.—George Percy Badger." The second note runs: "I had this copied from a MS. in one of the Mosques at Mosul, about A. D. 1844. When the copy was completed it was sent to me by post, but as there was some suspicion of plague at the time in those parts, it had to be cut and fumigated by the quarantine authorities.—George Percy Badger." In effect the book has been transfixd by four stabs of a knife which penetrate it entirely.]

463

الرسالة الشمسية في القواعد المنطقية

Gg. 6. 38<sup>2</sup>

The well-known treatise on Logic called *ash-Shamsiyya*. See *H.Kh.*, No. 7667. [The MS. has been described above under No. 116. This, the second part of it, occupies ff. 35<sup>b</sup>-75<sup>b</sup>, and is dated Ṣafar 18, A. H. 1028; copyist, Aḥmad as-Sālimī al-Mālikī al-Burhānī al-Azhārī.]

464

الرسالة الشهابية في الصناعة الطبية

Dd. 14. 1

A treatise on Medicine called *ar-Risālatu'sh-shihābiyya fī ṣ-Ṣanā'ati't-ṭibbiyya*, by Shaykh Jamālū'd-Dīn Muḥammad b. Ibrāhīm al-Mārdīnī, composed for Shihābu'd-Dīn Aḥmad b. 'Īsā, Governor of Aleppo, and comprising 80 chapters. [Ff. 132 of 15·5 × 10·6 c. and 9 ll.; good naskh, partly pointed; rubrications; no date or colophon.]

## 465 الرسالة العجبية فى الصنائع و البدائع Ll. 5. 28

*Ar-Risālatu'l-‘aʿjiba fi’ṣ-ṣanāʾiyi’ wa’l-badāʾiyi’*, a poem in various metres, in which are introduced all manner of rhetorical devices and poetical conceits, in praise of Sulṭān Muḥammad II “the Conqueror” (A. D. 1451-1481), by *ʿJamālī al-Faḡīh*. After an Arabic preface of 2 pp. the poem begins:—

مَثْرُكِهِ خَالِقِ أَحْيَا وَ بَاعِثِ أَمْوَاتٍ  
أَجْرُهُ لُطْفِيْلَهُ مُرْدَةٌ خَاكِهِ آبَ حَيَاتٍ

[Ff. 18 of 20·3 × 15·2 c. and 12 ll.; good, clear naskh, fully pointed; rubrications; glosses and explanations, &c.; no date or colophon.]

## 466 رسالة فى علم الرمل Add. 3264

A treatise on the *Science of the Letters, Geomancy, Astrology*, and other Occult Sciences, comprising 12 chapters, an Introduction, and a Conclusion, and beginning:—

و عنده مفاتيح الغيب لا يعلمها إلا هو و من يوت الحكمة  
فقد اوتى خيراً كثيراً اللهم يا من نطقته باحدىته الحروف  
و الاصوات و لمعت بوارق اسراره فى ضماير الكلمات

[Ff. 54 of 20·4 × 14·3 c. and 16 ll.; written in a bad, scratchy taʿlīq on brown paper; transcribed Ramaḍān 29, A. H. 1083.]

467 رسالة فى الغزليات Ll. 6. 18<sup>10</sup>

A treatise on *poetry*, more particularly the Ghazal, in Persian, by *Fakhr b. Muḥammad Amīr*. See *P. C.*, No. cccxxviii, No. 10, p. 413.

468 رسالة فى الفراسة Qq. 184<sup>1</sup>

A treatise on *Physiognomy*, without title or author's name, beginning:—

الحمد لمن يستحق الحمد لهويته و يستوجب التشكر لالوهيته آخ

[Ff. 43, of which this treatise occupies ff. 1-23, of 21·9 × 15·0 c. and 17 ll.; good naskh, apparently of considerable antiquity (twelfth or thirteenth century); rubrications; no date or colophon; copious marginal notes (which have been partly cut off) in Persian, in a much more recent hand.]

469

رساله قافیه

Oo. 6. 49<sup>2</sup>

*Fāmī's* treatise on *Rhyme* (ed. and transl. Blochmann, 1872). See *P. C.*, No. lxxv<sup>2</sup>, p. 150.

470

رساله قاضی زاده افندی

Dd. 11. 6

A treatise on *Belief and Doctrine*, in Turkish, described as *Risāla-i-Qāḍī-zāda*, who may be identical with the *Muḥammad b. Muḥammad Qāḍī-zāda* (d. A. H. 1043 or 1044) mentioned in *V. C.*, iii, p. 133, though this work is much more extensive than that which is there described. [Ff. 142 of 20·2 × 14·7 c. and 15 ll.; fair Turkish naskh; rubrications; dated A. H. 1080.]

471 الرسالة القدسیّة فی تحقیق عقاید اهل السنّة السنیّة Qq. 89<sup>2</sup>

*Ar-Risālatu'l-qudsiyya fī taḥqīqi 'aqa'idihī's-Sunnati's-saniyya*, a treatise on the doctrines of the Sunnīs, by *Muḥammad b. Muḥammad al-Ghazzālī* (d. A. H. 505). See *H. Kh.*, No. 6266. [The MS. comprises ff. 40 of 19·5 × 13·5 c. and 21 ll., of which this part occupies ff. 12<sup>b</sup>-28<sup>b</sup>, and is dated Shawwāl 26, A. H. 1181; scribe, Hājī Ḥasan b. Ibrāhīm. Written in clear naskh, with rubrications, between borders ruled in red.]

472

رساله متن الفرائض

Ll. 6. 18<sup>3</sup>

A treatise on *Inheritance* &c., by *Qāḍī Abū Ḥāmid Muḥammad b. 'Alī b. Abī Ṭālib*. See *P. C.*, No. cccxxviii<sup>3</sup>, p. 410.

473

رساله مختصر فی حلّ اللغة

Add. 2986

A compendious Persian dictionary, by *Husayn b. 'Abdu's-Ṣamad*. See *P. C.*, No. cxlviii, p. 235.

474 رسالة فى معرفة وجود البارى Ll. 6. 18<sup>9</sup>

A treatise on *the Being of God* by *Sayyid Sharīf Furjānī*.  
See *P. C.*, No. cccxxviii<sup>9</sup>, pp. 412-413.

رسالة الشيخ ناصر بن السيد بنهان فى مذاهب عمان Add. 3238

See untitled MSS. II, § iv, under Ibādī books.

475 رسالة فى النقود القديمة و الاسلاميّة Add. 746<sup>8</sup>

A treatise on *ancient coins*, and on *the coins of the Caliphs*, by *Shaykh Taqī'ud-Dīn al-Maqrizī*, dealing especially with the coinage of Egypt, down to A. H. 806. [The MS. has been described above under No. 157. This tract occupies ff. 138-148, and has no separate colophon.]

476 رسالة المهدى الى اهل مكّة Qq. 44<sup>2</sup>

*Letter from the Caliph al-Mahdī to the people of Mecca* on the reverence due to the Sacred City. [For description of MS. see Nos. 17 and 47 *supra*. This letter occupies ff. 220<sup>b</sup>-224<sup>b</sup>.]

477 رشد اللبيب الى معاشره الحبيب Qq. 130

*Rushdu'l-Labīb ila mu'āsharati'l-Ḥabīb*, a treatise on the *Ars Amandi* in 14 chapters, by *Shaykh Ibn Qulayta Abū'l-'Abbās Aḥmad b. Muḥammad b. 'Alī al-Yamanī* (d. A. H. 231). See *H. Kh.*, No. 6454. [Ff. 68 of 20·0 × 16·4 c. and 22 ll.; fair naskh; rubrications; dated Ṣafar, A. H. ١٢٢٦ (= 1226).]

478 رقعات بيدل Add. 751

*Letters of Mīrsā 'Abdu'l-Qādir Bidil*. See *P. C.*, No. cxciii, p. 284.

479 رقعات ظهوى Add. 2998

*Letters of Nūru'd-Dīn Muḥammad Dhuhūrī*. See *P. C.*, No. clxxxvii, pp. 279-280.

- 480 رمز و اشاره‌های عالمگیری Oo. 6. 37<sup>2</sup>

A collection of 'Ālamgīr's Letters entitled *Ramz u ishāra-hā-yi 'Ālamgīrī*. See *P. C.*, No. xcix, p. 174.

- 481 رُوحُ الرُّوحِ فيما حدث بعد المائة التاسعة من الفتن و الفتوح Qq. 17

*Rawḥu'r-rūḥ fī-mā ḥadatha ba'da'l-mi'ati't-tāsi'ati mina 'l-ḥitan wa'l-futūḥ*, a history of Yemen from A. H. 900 to A. H. 1029, by 'Īsā b. Luṭṭfī'llāh b. al-Muṭaḥhar. See *B. M. A. C.*<sup>2</sup>, pp. 381-384. [The MS. comprises ff. 272 of 33.0 × 22.0 c. and 31 ll., of which this portion occupies ff. 194<sup>b</sup>-265<sup>b</sup>. A note at the end of the first part states that this copy was transcribed from one "on which was the author's writing." It is dated Shawwāl 18, A. H. 1206, and was collated in the following year.]

- 482 روزنامه مولانا غياث الدين نقاش ايلچى خطاى Dd. 12. 6

A Turkī translation of the *Journal of Mawlānā Ghiyāthu 'd-Dīn Naqqāsh*, one of the ambassadors sent by Shāh Rukh to Pekin in A. H. 823 (end of A. D. 1420). The original account, written in Persian, is contained in the *Maṭla'u's-Sa'dayn* (q. v.), and has been published, with a translation, by Quatremère, in vol. xiv of the *Not. et Extraits de la Bibl. du Roi* (pp. 308-341, text; pp. 387-426). This translation was made by Hājī b. Muḥammad of Ardistan for the Turkish governor of that town, Amīr Zaynu'd-Dīn Nūr 'Alī Beg Maḥmūdī, in A. H. 900 (A. D. 1494-5). [Ff 95 of 17.7 × 9.7 c. and 9 ll.; written in a beautiful, clear ta'liq between gold borders, with gold and blue 'unwān. Transcribed by Ḥasan the Scribe of Iṣfahān. It is entitled *Tārīkh-i-Khaṭā'ī*.]

- 483, 484 روض الاخيار المنتخب من ربيع الابرار Qq. 18  
Qq. 288

Two copies of the *Rawḍu'l-akhyār al-muntakhab min Rabī'i'l-abrār* of [Muḥyi'u'd-Dīn] Muḥammad b. Qāsim b. Ya'qūb. See *H. Kh.*, No. 6558; *B. M. A. C.*<sup>1</sup>, p. 513; *B. M. A. C.*<sup>2</sup>, p. 715; editions of Cairo and Bulāq, A. H. 1279, 1280. [Qq. 18 comprises ff. 200 of 32.0 × 20.8 c. and 21 ll.; fair naskh;

rubrications; dated A. H. 1193. **Qq. 288** comprises ff. 149 of 23·9 × 16·1 c. and 25 ll.; good naskh; rubrications; dated A. H. 1178; scribe, 'Umar aṣ-Ṣaydāwī.]

**485** روض الناظر و نزهة الخاطر **Qq. 119<sup>2</sup>**

*Rawḍu'n-nādhir wa nuṣṣatu'l-Khāṭir*, selections from the *Dīwān* of 'Alī b. Muḥammad al-Balātinsī, beginning, after a very brief doxology:—

و بعد، فهذا اشعار سنح في خاطري ان اجمعها من كتاب  
روض الناظر و نزهة الخاطر هو ديوان الاديب جامع كل معنى و  
لفظ غريب بلفظ وجيز قريب حسان زمانه و سحبان آوانه على  
بن محمد البلاطنسي نسباً الشافعي مذهباً الصفيوني مولداً  
الدمشقي منشاة و بلداً آخ

The MS. is described *infra*, s. v. منتخب الاشعار العربية. This portion occupies ff. 131<sup>b</sup>–172<sup>b</sup>, and has no date or colophon.

**486** روضة الشهداء **Add. 1079**

The *Rawḍatu'sh-shuhadā*, or "Garden of Martyrs" by *Husayn Wā'idh-i-Kāshifī*. See *P. C.*, No. lxxv, p. 122.

**487–499** روضة الصفا **Nn. 1. 19** (vols. i, ii)

Gg. 4. 22 Gg. 4. 23 (vols. i–v) Oo. 6. 9 (vol. vi) **Add. 180**

**Add. 183** **Add. 184** (vols. i–v) **Add. 229** (*Khātima*) **Add. 243**

**Add. 244** (vols. i, ii) **Add. 245** (vol. iv) **Add. 246** (vol. v)

**Add. 247** (vol. vi)

Thirteen volumes containing various portions of *Mir-khwānd's* well-known *Rawḍatu'ṣ-Ṣafā*. See *P. C.*, Nos. xlv–lvi, pp. 105–114.

**500** روضة المناظر **Add. 2932**

The *Rawḍatu'l-manādhir fī akhbārī'l-awā'il wa'l-awākhir* by *Shaykh [Muḥibbu'd-Dīn]\* Abū'l-Walīd Muḥammad b.*

\* So in title of MS., but a confusion seems to have been made between the father and the son.

*ash-Shihna*. See *H. Kh.*, No. 6601, and No. 11616, at end of article; Wüstenfeld's *Geschichtsschr. d. Araber*, No. 460; *B. M. A. C.*<sup>2</sup>, pp. 288, 824, &c. [Ff. 148 of 18'0 × 13'0 c. and 19 ll.; fair naskh; rubrications; margins scribbled on throughout; scribe, Ḥasan b. Muḥammad b. 'Ulyūn; not dated.]

501 رياض الصنائع قطبشاهی در علم عروض و قافیه Add. 212

*Riyādu's-ṣanā'iyi-i-Qutbshāhī*, a treatise on Prosody and Rhyme, by *Ulfatī b. Ḥusaynī of Sāva*. See *P. C.*, No. clxxxix, pp. 271-272.

502 زاد المسافر و نزهة المقيم و الحاضر Qq. 182<sup>2</sup>

*Zādul-musāfir wa nuzhatul-muqīm wa'l-hādīr*, a collection of historical anecdotes and poems compiled for—

امير المومنين القائم بالحق المبين خليفة الله على كافة  
المسلمين امير المومنين المؤيد خليفة الجزيرة الخضرا ادام  
الله في الخافقين ذكرا

by an unnamed author. [The MS. comprises ff. 178 of 20'3 × 13'8 c. and 21 ll.; of which this work occupies ff. 102-176; fair naskh; rubrications; no date or colophon.]

503 زبدة الامثال Add. 3215

The *Zubdatul-amthāl*, a collection of Arabic proverbs in 20 chapters, by *Muṣṭafā b. Ibrāhīm*. [Ff. 118 of 20'4 × 11'0 c. and 11 ll.; large, rather sprawling naskh; rubrications; dated Monday, 26th of Muḥarram, A. H. 1038.]

504 زبده في علم الصرف Oo. 6. 43<sup>4</sup>

*Zabda fi 'ilmi's-ṣarf*, a treatise on the Arabic defective verbs, by *Dhahīr b. Maḥmūd b. Mas'ūd al-'Alawī*. See *P. C.*, No. clxxvi<sup>4</sup>, pp. 261-262.

505      الزهر الباسر في احوال عبد الله بن القاسم'      Qq. 26<sup>2</sup>

A short biography of 'Abdu'llāh b. al-Qāsim b. al-Hādī b. Ibrāhīm, by his son, Sayyid 'Alī b. Amīru'l-Mū'minīn Sharafu 'd-Dīn Yahya b. Shamsu'd-Dīn, entitled *Az-Zahru'l-bāsim fī ahwālī 'Abdī'llāh b. al-Qāsim*, beginning:—

أما بعد، فهذه ترجمة شيخى و والدى شيخ الإسلام متّع  
الله به آمين، و قد جعلتها فصلاً ستّة آخ

[The MS. has been noticed above under Nos. 39 and 135. See also No. 522 *infra*. This portion occupies ff. 136<sup>a</sup>–139<sup>b</sup>. The work was concluded in Shawwāl, A. H. 965.]

## 506      زهر الرياض في ردّ ما شنعه القاضى عياض'      Add. 791

*Zahru'r-Riyād fī raddi mā shana'ahu'l-Qāḍī 'Iyād*, "a refutation of the attack of al-Qāḍī 'Iyād upon him (*i.e.* ash-Shāfi'ī) who made the invocation of blessings upon the Prophet an obligatory part of the legal prayer; by *Qutbu'd-Dīn Abū'l-Khayr Muḥammad b. Muḥammad al-Ḥaydarī al-Dimashqī ash-Shāfi'ī*." See *B.M.A.C.*, No. 323, pp. 206–207, and *H.Kh.*, No. 6897. [The MS. comprises ff. 49 of 17·5 × 13·0 c. and 21 ll.; large, clear naskh; rubrications; the colophon, transcribed from another MS., corresponds in substance and date, and almost in form, with that given in the British Museum copy already referred to, and is followed by a short doxology.]

## 507      زهر الكمام في قصّة يوسف عليه السلام      Qq. 281

*Zahru'l-Kumām fī qiṣṣati Yūsuf 'alayhi's-salām*, the Story of Joseph, by *Abū 'Alī 'Umar b. Ibrāhīm al-Anṣārī*. See *H.Kh.*, No. 6906; *L.C.*, vol. iv, p. 272. [Ff. 122 of 25·1 × 17·2 c. and 23 ll.; dated A. H. 862; good, clear naskh; pointed, with rubrications.]

## 508      الزيج الممتحن العربى      Gg. 3. 27

*Az-Zīju'l-mumtaḥanu'l-'arabī*, astronomical and astrological tables, calculated from A. H. 601 to A. H. 1500, in thirty



chapters, based on the *Zījū'l-mumtaḥamū'l-Khazā'inī* of *Muḥammad b. Abī Bakr al-Fārsī* (see *H. Kh.*, No. 6960), which is also contained in the volume, as well as sundry other treatises and tables on the same subject, as follows:—  
(1) Ff. 1–16, the above-mentioned work, beginning:—

الحمد لله خاتمة كل ختام و فاتحة كل كلام آخ

(2) Ff. 17–55, tables, followed by explanatory notes as to their use. (3) Ff. 56–67, the *Zīj* of *Muḥammad b. Abī Bakr al-Fārsī* above mentioned, in forty chapters. (4) Ff. 68–120, more tables, including some for the reduction of one calendar to terms of others. (5) Ff. 121–131, a treatise on Judicial Astrology in four *Maqālas*, the first containing 22 chapters, the second 12, the third 21, and the fourth 3. [Ff. 131 of 28·9 × 22·0 c. and 30–50 ll.; old, carefully written naskh; rubrications; not dated.]

509

زيج نامه

Add. 1248

An anonymous Turkish Almanac (*Zīj*) for the year following the Nawrūz of A. H. 1200 (20th of Jumāda I, = 21st of March, A. D. 1786), dedicated to Sultān 'Abdu'l-Ḥamīd I. [Ff. 8 of 21·2 × 14·3 c. and 33 ll.; beautifully written and ornamented with gold and colours.]

510

زينة المجالس

Add. 834

The *Zīnatu'l-majālis*, a large collection of stories and anecdotes, compiled by *Majdu'd-Dīn Muḥammad al-Ḥasanī*. See *P. C.*, No. cccxvii, pp. 396–398.

511, 512

سبحة الابرار

Ff. 5. 9<sup>1</sup>Add. 220<sup>2</sup>

The *Subḥatu'l-Abrār* of *Mullā Fāmī*. See *P. C.*, Nos. ccxv<sup>1</sup> and ccxcii<sup>2</sup>, pp. 307–308 and 375–376.

513

سراج اللغة

Add. 795<sup>1</sup>

The *Sirāju'l-lughat*, part ii, a dictionary of rare Persian words, by *Sirāju'd-Dīn 'Alī Khān*. See *P. C.*, No. cxlvii, pp. 232–233.

514 سرّ الاسرار فى معرفة منافع الجواهر والاحجار Dd. 4. 28<sup>2</sup>

*Sirrū'l-asrār fī ma'rifati manāfi'i'l-jawāhir wa'l-aḥjār*, a work on precious stones by *Abū'l-'Abbās Aḥmad al-Abūṭijī*. [The MS. has been described above under Nos. 31 and 440. This portion occupies ff. 55-99. No date or colophon.]

515 سرّ ربّانى دقايق الميزان كشف الاسرار Add. 266<sup>1</sup>

*Sirr-i-Rabbānī* ("the Divine Mystery"), a treatise on what is called "the New Medicine" (الطبّ الجديد), or "the New Medicine of Alchemy" (الطبّ الجديد الكيماوى), apparently after Paracelsus. The above title stands at the head in red ink, but is not mentioned in the text, which begins abruptly:—

فهذا كتاب الطبّ الجديد الكيماوى الذى اخترعه براكلسوس  
يشتمل على مقدّمات و مقالات فى تعريف الكيما و بيان  
الحاجة اليها والغرض منها

[The MS. contains ff. 125 of 20·2 × 14·6 c. and 23 ll.; poor naskh in first and third parts, good in second. It contains three separate works, of which the above stands first and occupies ff. 1-64. It ends as abruptly as it begins, and has no date or colophon.]

516, 517

سقط الزند

Ff. 1. 1

Qq. 83<sup>2</sup>

Two copies of the *Siqtu's-Zand*, or *Dīwān* of *Abū'l-'Alā al-Ma'arrī*. See *H. Kh.*, No. 7187; *B. M. A. C.*<sup>1</sup>, pp. 282, 489, 491, 650; *B. M. A. C.*<sup>2</sup>, No. 1051, pp. 664-665; *V. C.*, vol. i, pp. 444-445; *L. C.*, ii, pp. 54-55, &c. [Ff. 1. 1 comprises ff. 148 of 22·1 × 15·5 c. and 10 ll.; large, untidy naskh; rubrications; dated 18th of Sha'bān, A. H. 1048. Qq. 83 has been partially described under No. 424 *supra*; this second portion of it comprises ff. 100-170, is written in the same hand and style as the first portion, and is dated Rajab, A. H. 1109. Scribe, Yūsuf b. Muḥammad, commonly called Ibnu'l-Wakīl.]

518 سقطات العوام Ll. 6. 18<sup>2</sup>

*Saqaṭātu'l-'awāmm*, or "Popular Errors," by *Kamāl-Pāshā-zāda*. See *P. C.*, No. cccxxviii, p. 410.

## 519 سگردان Qq. 226

The *Sukkardān* of *Ibn Abī Hajala*. See *H. Kh.*, No. 7191; *B. M. A. C.*<sup>1</sup>, pp. 156, 348, 562; *B. M. A. C.*<sup>2</sup>, p. 350; printed at Bulāq, A. H. 1288. [Ff. 80 of 21·2 × 15·7 c. and 21 ll.; clear but badly-formed naskh; rubrications; transcribed at Constantinople, 22nd of Dhu'l-Ḥijja, A. H. 983, by Muḥammad b. Ibrāhīm of Latakia.]

520 سكتلا Add. 566<sup>4</sup>

A Hindustānī translation of part of the *Sakuntalā* made in A. D. 1800–1801 by command of Col. Scott of Lucknow and John Gilchrist, apparently by one Kādhim 'Alī, transcribed by Prof. Samuel Lee. See *P. C.*, No. cccxiv, pp. 404–405.

521 سلافة العنب فى مفاخرة الروضة و بئر العرب Qq. 5<sup>2</sup>

*Salāfatul-'anab fī mufākharati'r-rawḍati wa bi'rī'l-'Arab*, by *Sayyid Ṣafī'ud-Dīn Aḥmad b. Husayn*. The prose portion, beginning:—

الحمد لله الذى جعل الحقائق نزهة الحديق آآخ

is preceded by a poem, beginning:—

يا مهديا للعطرو المسك لّصه

[The MS. has been described above, under No. 336. This portion of it occupies ff. 12–27. No date or colophon.]

522 سلسلة الذهب Qq. 26<sup>1</sup>

*Silsilatul-dh-dhahab*, an account of the ancestors and family of Sayyid Jamālu'd-Dīn al-Hādī b. Ibrāhīm b. 'Alī by *Sayyid Shamsu'd-Dīn Aḥmad b. 'Abdu'llāh*, beginning:—

الحمد لله الذى اسبغ علينا نعمة باطنة و ظاهرة آآخ

[Ff. 166, of which this work occupies ff. 4–135, of 29·5 × 20·1 c. and 21 ll.; fair naskh; rubrications; dated Muḥarram, A. H. 1080.]

523, 524      سُلُوَانُ الْمُطَاعِ فِي عُدْوَانِ الْإِتْبَاعِ      Qq. 71  
Qq. 80

Two copies of the *Sulwānu'l-muṭā' fī 'udwāni'l-atbā'* [or *-ṭibā'*], by *Abū 'Abdu'llāh Muḥammad b. Abū Muḥammad b. Muḥammad b. Dhāfir*, called *Hujjatu'd-Dīn*, of the tribe of Quraysh, of the city of Mecca. See *H. Kh.*, No. 7227; *B. M. A. C.*<sup>1</sup>, pp. 663, 695, 502<sup>b</sup>; *B. M. A. C.*<sup>2</sup>, p. 732; *V. C.*, vol. i, pp. 355–356; the lithographed Cairo (A. H. 1278) and printed Tunis (A. H. 1279) editions; the Italian translation of Amari, and the English translation based on this last (London, 1852), &c. [Qq. 71 comprises ff. 75 of 19·5 × 14·8 c. and 17 ll.; large, clear naskh; headings written in colours; dated Rabī' I, A. H. 1066; scribe, al-Ḥājj Nūru'd-Dīn b. al-Ḥājj Aḥmad al-Fārskūrī. Qq. 80 comprises ff. 88 of 18·1 × 12·5 c. and 15 ll.; good, clear naskh; rubrications; dated Sha'bān, A. H. 772; scribe, Aḥmad b. 'Alī b. Aḥmad al-Kātib al-Bayḍāwī.]

525      سلوة المحزون في جملة فنون      Add. 2893<sup>2</sup>

[Ff. 134–159.] *Sulwatu'l-maḥzūn fī jumlati funūn shattā, mina'l-ghazali'l-fā'iḡ wa'l-ḥikmat wa'l-adabi'r-rā'iḡ*, being selections from the *Dīwān of Rāshid b. Khamīs al-Ḥabasī* arranged in alphabetical order according to the final letters, compiled by Sulaymān b. Bal'arab in A. H. 1145. The MS. is described above under No. 400. It was transcribed in A. H. 1271.

526, 527      السلوك لمعرفة دول الملوك      Qq. 276  
Qq. 41

Two volumes of the *Sulūk li-ma'rifati'l-mulūk* of *Taqi'ud-Dīn Aḥmad b. 'Alī b. 'Abdu'l-Qādir al-Maqrīzī*, the first containing the beginning of the work down to A. H. 710; the second from A. H. 831 to A. H. 847. See *H. Kh.*, No. 7240; Wüstenfeld's *Geschichtsschr. d. Arab.*, p. 211, No. 4; *B. M. A. C.*<sup>2</sup>, p. 289. [Qq. 276 comprises ff. 213 of 26·4 × 17·7 c. and 29 ll.; good, scholarly naskh; rubrications; 'unwān in gold and colours; not dated, but probably not much later than the date of the author. Qq. 41 comprises ff. 138 of 26·8 × 17·5 c.

and 27 ll.; fair naskh; rubrications; marginal notes; no date or colophon.]

528 سنڱهاسن بتیسی Add. 414

A Persian translation of the *Singhāsan-Battīsī*, or thirty-two Tales of the Throne. See *P. C.*, No. cccxviii, p. 398.

529 سورة المجادلة Gg. 6. 40<sup>1</sup>

Sūra lviii (the *Sūratu'l-Mujādala*) of the Qur'ān. [The MS. consists, save for these first 4 ff., of Malay treatises, and has been described, together with the other Malay MSS. which came to us from the library of Erpenius, by Dr Van Ronkel in his *Account of Six Malay MSS. of the Cambridge University Library*, pp. 8-9. The MS. comprises altogether ff. 111 of 18·8 × 15·2 c. and 12-15 ll.]

530 سورة يّس Dd. 15. 7<sup>1</sup>

Sūra xxxvi (the *Sūratu Yā-Sīn*). [The MS. comprises ff. 93 of 10·1 × 6·9 c. and 7 ll.; written in a fair Turkish naskh, which varies in different portions of the MS. This portion only occupies ff. 1-9.]

531 سيرة الامير ظاهر العمر Qq. 90

*Sīratu'l-Amīr Dhāhiru'l-'umr*, a Biography of the Amīr *Dhāhiru'l-'umr*, who was governor of 'Akkā (St Jean d'Acre) in A. D. 1750, being then 63 years of age, and who was killed at the age of 90, having then held the position of governor for 27 years; translated from the French into Arabic by an anonymous translator. Begins abruptly after the title:—

فهذا الشيخ و الامير الضاهر (sic) العمر الذي فى أيامه خوف  
الباب العثمانى بافعاله و حروبه كان من اصل العرب و هو  
من قبيلة صغيرة من قبایل العرب آآخ

[Ff. 28 of 18·2 × 12·0 c. and 16 ll.; fair naskh; no date or colophon.]

532 سيرة الاسكندر بن داراب الرومى المقدونى Qq. 4

*Sīratu'l-Iskandar*, the romantic and fabulous history of Alexander the Great, by *Ibrāhīm b. Mufarrij as-Šūrī*. See *B.M.A.C.*, pp. 329-330; cf. *V.C.*, ii, p. 30 for a Turkish work of similar character. [Ff. 287 of 30·6 × 21·3 c. and 27 ll.; poor naskh; rubrications; no date.]

533 السيرة الجليّة المسماة سعد السعود البوسعيدية Add. 2893<sup>3</sup>

*As-Sīratu 'l-jilliyya al-musammat Sa'du 's-Su'ūdi 'l-Bū-Sa'idiyya*, a history of the Bū-Sa'īd dynasty of 'Ummān from Aḥmad b. Sa'īd b. Aḥmad b. Muḥammad al-Bū-Sa'īdī, the first ruler of the family, to Sa'īd b. Sulṭān b. Aḥmad b. Sa'īd al-Bū-Sa'īdī, A.H. 1219. [For description of MS. see Nos. 400 and 525 *supra*. This portion occupies ff. 161-191, and its transcription was completed on the 27th of Shawwāl, A.H. 1271.]

534 سيرة سندباد البحرى و سندباد الحمال Add. 1065

The first part (الجزء الاول) of the Story of Sindibād the Sailor and Sindibād the Porter. [Ff. 106 of 14·6 × 9·8 c. and 9 ll.; poor naskh; not dated.]

535, 536 السيرة العجيبة (سيرة بنى هلال) Qq. 52  
Qq. 15

**Qq. 52** is a volume containing parts of the voluminous romance, in mixed prose and verse, entitled the *Sīratu Banī Hilāl*, or the *Sīratu Abī Zayd*. See Lane's *Manners and Customs of the Modern Egyptians*, vol. ii, pp. 114-125; *Cat. of Arabic printed books in Brit. Mus.*, i, pp. 638-642; *B.M.A.C.*, pp. 743-744. The first fragment occupies at least 200 ff., and is followed by another fragment on smaller-sized paper, comprising about 60 ff. This is imperfect at the beginning, but concludes with a colophon giving the scribe's name as Muḥammad b. al-Ḥājj Ramaḍān al-'Aṭṭār, and the date of transcription as Monday, 14th of Dhu'l-Ḥijja, A.H. 1122; the last page, including the colophon, being in duplicate. This is followed by fragments of 7 and 6 consecutive leaves

respectively, and these by 7 leaves, mostly disconnected. **Qq. 15** contains part of the same romance, and bears the title *Qiṣṣatu Abī Zaydī'l-Hilālī*. It comprises ff. 180 of 31·8 × 21·2 c. and 31 ll.; is written in a large and clear but ugly naskh, and has no colophon.

537-548

سيرة عنتر

Qq. 94-Qq. 105

Twelve volumes containing a continuous text of the voluminous Romance of 'Antar (*Sīratu 'Antar*). The leaves measure 22·4 × 15·4 c., and the colophon at the end of the last volume is dated A. H. 1195. See *B. M. A. C.*<sup>1</sup>, pp. 319-324, 663-665, and 697, and the note at the foot of p. 319; *L. C.*, i, pp. 348-9, v, pp. 170-1; *V. C.*, ii, pp. 4-13; von Kremer's *Culturgeschichte*, vol. ii, pp. 358 and 478.

549, 550

سیر المتأخرين

Add. 408

Add. 409

The *Siyaru'l-Muta'akhlhūrīn* of *Ghulām Husayn at-Ṭabāṭabā'ī*, in 2 vols. See *P. C.*, Nos. ci-cii, pp. 176-177.

551-579

سيرة المجاهدين

Qq. 246-Qq. 274

The *Sīratu'l-Mujāhidīn* in 29 volumes, the popular romance of *Dalhama*. See *B. M. A. C.*<sup>2</sup>, Nos. 1173-1182, pp. 741-743; Lane's *Modern Egyptians*, ch. xxiii. The 29 vols. consist of 56 parts, the last ending with a colophon dated Muḥarram 4, A. H. 1229, and giving the scribe's name as Ḥamwah (حموه) b. al-Ḥājj Aḥmad Zākūr al-Maghribī al-Fāsī. Size of page, 20·6 × 16·0 c.

580

سيرة و مديح محمد النبي

Add. 226

A small volume of ff. 25 of 19·6 × 15·2 c. and 9 ll., without colophon, entitled *Sīrat wa madīḥu Muḥammad an-Nabī*, and under this, in Archdeacon Lewis's hand, "*Vitæ modus et elogia Prophetæ Mahomedis, liber Arabicè scriptus, nitidissimâ manu*, 4°, *multa comminiscens de infantia Mahomedis*," a title which adequately describes its contents. It begins:—

الحمد لله الذي شرف الانام بصاحب المقام الاعلى آخ

- 581 شارق المعرفة Add. 778<sup>1</sup>

An exposition of the Vedānta philosophy, entitled *Shāriḡu 'l-Ma'rifat*, by *Shaykh Abu'l-Fayḍ Fayyādī*. See *P. C.*, No. xxxv, pp. 94-96.

- 582-585 شاهنامه Nn. 1. 20 Add. 269  
Add. 312 Add. 835

Four copies of the *Shāh-nāma* of *Firdawsī*. See *P. C.*, Nos. cxcvi-cxcix, pp. 286-290.

- 586-588 شاه و درویش Ll. 6. 7 Add. 1043  
Add. 3150<sup>2</sup>

Three copies of *Hilālī's* well-known poem entitled *Shāh u Darvīsh*, or *Shāh u Gadā*. See *P. C.*, Nos. cclxxxiii-cclxxxv, pp. 365-367.

#### شذور الذهب

See s. v. كتاب.

- 589 شرايع الاسلام Add. 3410

Two treatises on Muḥammadan law, in Arabic, with interlinear translation in Malay, without specific title or date, written on paper concerning which a former possessor has penned the following note :—"Sir Frederic Madden calls this Javanese paper made from the leaves of a tree [of] the Mulberry species." The MS. comprises ff. 148 of 28·8 × 19·8 c. and 7 ll. each of Arabic text and interlinear translation. The first treatise occupies ff. 3-137; the second, ff. 138-146. The first begins :—

الحمد لله الذى فرض علينا تعلم شرايع الاسلام آله

The second begins :—

الحمد ذى (sic) الجلال و شارع الحرام و الحلال.... و بعد  
هذه زُيِّدَ نظمها ابياتها الف بما قد زدتها يسهل حفظها آله

- 590 شرح اربعين حديثا Dd. 6. 24

Forty traditions collected by the *Qādī Muḥammad b. 'Alī b. 'Abdullāh b. Wad'ān al-Marṣīlī*, with explanation and



commentary. See *H. Kh.*, No. 382. [Ff. 38 of 18·2 × 13·3 c. and 19 ll.; clear but ungraceful naskh; dated Ramaḍān, A. H. 863; scribe, Sulaymān b. Fāḍil.]

591 شرح اشكال التأسيس Add. 3261

*Sharḥ ashkālī't-ta'sīs*, a work on Mathematics, by *Sayyid Shamsu'd-Dīn Samarqandī*, with commentary of *Mūsā b. Muḥammad* called *Qāḍī-zāda-i-Rūmī*. See *H. Kh.*, No. 804; *B. M. A. C.*<sup>1</sup>, pp. 186, 618; *B. M. A. C.*<sup>2</sup>, pp. 511, 513, 524. [Ff. 30 of 18·2 × 13·2 c. and 23 ll.; good, clear naskh; dated Rajab 6, A. H. 883; scribe, 'Abdu'l-Qādir b. Ibrāhīm.]

592-595 شرح الفية ابن مالك Mm. 6. 23 Oo. 6. 45  
Add. 773 Add. 820

Four commentaries on the *Alfiyya* of *Ibn Mālik*. **Mm. 6. 23**, originally containing 97 ff., is interleaved, and contains notes by Erpenius, to whom it formerly belonged. The leaves measure 21·3 × 14·2 c. and contain 28 ll.; f. 1 is missing, and with it the beginning and title of the book. The MS. is not dated, and is written in a Maghribī hand by no means easy to read. **Oo. 6. 45** contains the *Alfiyya* with a running commentary in Persian by *Sultān Muḥammad b. 'Alī of Kāshān*. See *P. C.*, No. clxxiii, pp. 257-258. **Add. 773** contains the *Alfiyya* with *Ibn 'Aqīl's* commentary (published by Dieterici, Leipzig, 1850), and comprises ff. 193 (to which is prefixed table of contents comprising 2 ff.) of 19·0 × 14·5 c. and 23 ll.; fair naskh with rubrications; no date, but a note of ownership is dated A. H. 1197. **Add. 820** contains the *Alfiyya* with the commentary of *al-Ushmūnī*, and comprises ff. 456 of 21·6 × 15·0 c. and 23 ll.; clear, but ugly naskh; rubrications; not dated.

596 شرح الامثلة Add. 238<sup>3</sup>

*Sharḥ-i-amthila*, paradigms of Arabic verbs. See *P. C.*, No. clxxxiii, p. 275.

597 شرح الانموذج Add. 793

The *Inmūdhaj* of *Zamakhsharī*, with the commentary of *Famāli'u'd-Dīn Muḥammad b. 'Abdu'l-Ghanī al-Ardabilī*. See

*H. Kh.*, No. 1390; *B. M. A. C.*<sup>1</sup>, p. 692; cf. *B. M. A. C.*<sup>2</sup>, p. 811<sup>a</sup>. [Ff. 73 of 17'0 × 13'0 c. and 17 ll.; poor but legible nasta'liq; no date or colophon.]

شرح ايساغوجى

Add. 417<sup>7</sup>

[Ff. 123<sup>a</sup>–130<sup>b</sup>.] A Commentary on the *Īsāghūjī* of *Shaykh Athīru'd-Dīn al-Abharī*. See No. 115 *supra*, and *P. C.*, No. clxxvii, p. 263.

شرح بانث سعاد

Qq. 197<sup>18</sup>

[Ff. 220<sup>b</sup>–230<sup>a</sup>.] A Commentary on the "*Bānat Su'ād*" of *Ka'b b. Zuhayr*, beginning:—

اخبونا الشيخ الامام الفقيه العفيف الصالح ابو الحسن مرتضى  
ابن حاتم ابن مسلم المقدسى آخ

Dated A. H. 1157. For description, see Part II under MSS. of Miscellaneous Contents.

598

شرح بوستان سعدى

Add. 818

A Commentary on the *Būstān* of *Sa'dī*, by 'Abdu'l-Wāsi' *Hansawī*. See *P. C.*, No. ccxl, pp. 334–335.

599

شرح پند نامه عطار

Dd. 11. 16

The *Pand-nāma* of *Shaykh Farīdu'd-Dīn 'Aṭṭār*, with *Shem'ī's* Turkish commentary. See *P. C.*, No. ccxx, pp. 311–312.

600

شرح التهذيب

Add. 585

The *Tahdhību'l-mantiq wa'l-kalām* of *Taftāzānī* (d. A. H. 792), with running commentary of *Mullā 'Abdu'llāh Yazdī* (d. A. H. 1015). See *H. Kh.*, No. 3786; *B. M. A. C.*<sup>2</sup>, p. 501. [Ff. 60 of 22'0 × 14'5 c. and a variable number of lines; bad Indian ta'liq, verging at times on nīm-shikasta; very inaccurate text; not dated, but quite modern; scribe, *Ibrāhīm-i-Naṣrābādī*.]

601

شرح ديوان المتنبى

Qq. 114

The first part (= pp. 1–372 of Dieterici's ed.) of the *Dīwān* of *Mutanabbī* with the commentary of *Wāḥidī*. See Dieterici's

preface to his edition; *B. M. A. C.*<sup>2</sup>, pp. 657-658, &c. [Ff. 320 of 20·8 × 15·0 c. and 15 ll.; good naskh, the text in larger characters than the commentary; dated 8th of Rabi' I, A. H. 985; scribe, Yahya b. Ahmad al-'Arif.]

602

شرح رسالة ابن زيدون

Qq. 82

A commentary on the *Risāla* of *Ibn Zaydūn*, described in the label on the back of the volume as that of aṣ-Ṣafadī (*Ṣalāḥu'd-Dīn Khalīl b. Ayybak*, d. A. H. 764), beginning:—

الحمد لله الذي شرح صدرنا بالاسلام و طرح بالاستغفار  
عنا اعباء الآثام آخ

See *H. Kh.*, No. 5932; *B. M. A. C.*<sup>1</sup>, p. 489<sup>a</sup>; *B. M. A. C.*<sup>2</sup>, pp. 639-641; *L. C.*, vol. i, pp. 241-260, &c. [Ff. 170 of 17·9 × 13·1 c. and 19 ll.; written in two quite different hands, both clear and good, the older comprising ff. 96-165; no date or colophon.]

شرح الستين مسألة

Add. 3257<sup>8</sup>

[Ff. 65<sup>b</sup>-77<sup>b</sup>.] A commentary on the *Sixty Questions*, by *Shaykh Shihābu'd-Dīn ar-Ramlī*. See untitled MSS., II, § 2, under Mysticism.

603

شرح الشافية

Add. 769

The well-known grammatical treatise of *Ibnū'l-Hājib* (d. A. H. 646) with the commentary of *Aḥmad b. al-Ḥusayn* [*H. Kh.*, al-Ḥasan] *al-Fārabardī* (d. A. H. 746). See *H. Kh.*, No. 7375; *B. M. A. C.*<sup>2</sup>, p. 611 and references there given. [Ff. 200 of 21·9 × 16·1 c. and 19 ll.; fair Turkish nasta'liq; written in Erzeroum, A. H. 1100.]

604, 605

شرح شذور الذهب

Add. 625

Add. 774

Two copies of the author's commentary on [the Introduction to] the *Shudhūrū'dh-Dhahab fī ma'rifati Kalāmi'l-'Arab* of *Ḥamālu'd-Dīn b. Hishām al-Anṣārī*. See *H. Kh.*, No. 7434; *B. M. A. C.*<sup>2</sup>, p. 617 and references there given. [Add. 625 comprises ff. 114 of 22·6 × 15·7 c. and 21 ll.; fair naskh;

rubrications; no date. **Add. 774** comprises ff. 89 of 19·2 × 13·6 c. and 21 ll.; good naskh; rubrications; dated Sha'bān, A.H. 797; scribe, 'Umar b. Muḥammad b. 'Alī b. Yaḥyā ash-Shāfi'ī al-Ḥalabī.]

**606**

شرح الشمسية

**Add. 583**

The commentary of *Qutbu'd-Dīn Rāzī* on the well-known work on Logic entitled the *Shamsiyya* by *Najmu'd-Dīn 'Umar b. 'Alī al-Qazwīnī al-Kātibī*. See *H. Kh.*, No. 7667; *B. M. A. C.*<sup>1</sup>, pp. 250, 456. [Ff. 104 of 25·0 × 16·4 c. and 17 ll.; poor nasta'liq; not dated; scribe, Hidāyatu'llāh.]

شرح شواهد الكشاف

**Qq. 125<sup>1</sup>**

*Sharḥu Sharwāhidi'l-Kashshāf*, by *Qādī Muḥibbu'd-Dīn al-Ḥamarwī*. See No. 267 *supra*.

**607**

شرح عروض ابن حاجب

**Ll. 6. 17**

The commentary of *Shaykh Jamālu'd-Dīn 'Abdu'r-Raḥīm al-Asnawī* on the '*Urūd*' (Prosody) of *Ibn Ḥājib*. See *H. Kh.*, No. 8126; *L. C.*, i, pp. 112–113. The proper title of the commentary is *Nihāyatu'r-Rāghib fī sharḥi 'urūdi 'bni Ḥājib*. [Ff. 85, of which this work occupies ff. 1–72, of 18·2 × 13·7 c. and 19 ll.; ungraceful but fairly clear nasta'liq; rubrications; not dated.]

**608**

شرح غاية الاختصار

**Qq. 193**

A commentary on the *Ghāyatu'l-ikhtiṣār*, also called the *Taqrīb*, of *Shihābu'd-Dīn Aḥmad b. al-Ḥusayn b. Aḥmad al-Isfahānī*, called *Abū Shiyā'*, by *Abū 'Abdu'llāh Muḥammad b. Qāsim*, who gives his commentary two alternative names, corresponding to the two titles of the text, *viz.* *Fathu'l-qarīb al-mujīb fī sharḥi alfādli't-taqrīb*, and *al-Qawlu'l-mukhtār fī sharḥi ghāyati'l-ikhtiṣār*. See *H. Kh.*, No. 8497; *B. M. A. C.*<sup>1</sup>, p. 135; *B. M. A. C.*<sup>2</sup>, p. 197, where the editions of text and commentary are enumerated. See also *infra*, s. v. *غاية*. [Ff. 200, of which ff. 101–130 (= quires xi–xiii) are missing; 11·1 × 15·4 c., 13 ll.; large, poor naskh; rubrications; dated Tuesday, Shawwāl 7, A.H. 1023; transcribed by the grandson of Sayyid

Muḥammad Abu'l-'Abbās al-Ghumrī b. Shaykh Shihābu'd-Dīn b. Shaykh Aḥmad b. Shaykh 'Alī al-Jammāl an-Nabtīti.]

609

Ll. 5. 22<sup>1</sup>

شرح قصيدة ابي الاصبع عبد العزيز بن تمام العراقي

The commentary of *Abu Muḥammad 'Abdu'd-Dā'im al-Qayrawānī al-Maghribī* on the *qaṣīda* of *Abu'l-Aṣba' 'Abdu'l-'Azīz b. Tammām al-'Irāqī*. See *H. Kh.*, No. 9441. [The MS. comprises ff. 184 of 22'0 × 15'6 c. and (in this part) 21 ll. It contains 3 separate treatises, of which this, the first, occupies ff. 1-14. Not dated, but probably 14th or 15th century of our era.]

610

شرح القصيدة الخرزجية

Add. 775

A commentary on the *Qaṣīdatu'l-Khazrajīyya* of *Ḍiyā'u'd-Dīn Abū Muḥammad 'Abdu'llāh b. Muḥammad al-Khazrajī*, beginning:—

الحمد لله الذي بحمده نستفتح وهو الفتح العليم

The name of the commentator appears to be *al-Muqaddasī*. See *H. Kh.*, No. 9458; *B. M. A. C.*<sup>1</sup>, pp. 237, 644; *B. M. A. C.*<sup>2</sup>, p. 789<sup>b</sup>. [Ff. 99 of 18'1 × 13'5 c. and 15 ll.; large, clear naskh; rubrications; dated Sha bān 8, A. H. 818; scribe, Muḥammad b. 'Alī; written for Marjān al-Manṣūrī.]

611

شرح قصيدة ابن عبدون لابن بدرون Dd. 3. 22

*Ibn Badrūn's* commentary on the famous historical *qaṣīda* of *Ibn 'Abdūn*. See *H. Kh.*, No. 9444; *B. M. A. C.*<sup>1</sup>, pp. 650, 143<sup>a</sup>; Dozy's *Commentaire historique sur le poëme d'Ibn Abdoun*, Leyden, 1848; *B. M. A. C.*<sup>2</sup>, pp. 669-670, &c. [Ff. 80 of 25'5 × 16'8 c. and 25 ll.; fair naskh; rubrications, and text of poem in red; dated the 27th of Jumāda I, A. H. 887; scribe, Ḥātim b. Ibrāhīm b. Aḥmad b. Ḥātim b....b. Ḥusayn b. Yūsuf b. Muhalhil b. Najm b. Hilāl.]

612

شرح قصيدة منفرجه

Qq. 211<sup>1</sup>

A commentary on the *Qaṣīdatu'l-munfarija* of *Abu'l-Faḍl*

*Yūsuf b. Muḥammad b. Yūsuf at-Tawzārī*, commonly called *Ibnū'n-Nahwī*, beginning:—

نحمد الله على جميل آلائه، و نشكره على عظيم نعمائه آخ

See *H. Kh.*, No. 9508; *V. C.*, vol. i, p. 144; *L. C.*, ii, pp. 97-98; *B. M. A. C.*<sup>1</sup>, pp. 86, 747, 398. [The MS. consists of ff. 174 of 19'6 × 14'1 c. and 21 ll., and comprises 7 separate treatises, of which this, the first, occupies ff. 1-8, and is dated the beginning of Muḥarram, A.H. 1056.] For part of another commentary in **Qq. 197** entitled *al-Farīdatu'l-mubtahija*, see *infra*, s. v. *Farīda*.

613 شرح كتاب الارشاد فى اصول الاعتقاد Add. 3262

The commentary, or rather criticism, of *Taqi'ud-Dīn Mudhaffar ash-Shāfi'ī*, called *al-Muqtaraḥ* (cf. *H. Kh.*, No. 12734) on the *Kitābu irshād fī uṣūli'l-i'tiqād* of *Abu'l-Ma'ālī*, beginning:—

الحمد لله المبدى المعيد، الفاعل لما يريد، هادى من يشاء  
من العبيد الى سبيل التوحيد

[Ff. 168 of 21'1 × 15'0 c. and 23 ll.; good Maghribī hand; rubrications; no date.]

614 شرح كلمات الخلفاء الراشدين Add. 264

A hundred sayings of each of the Four Orthodox Caliphs, paraphrased and explained in Persian by *Rashīd al-Waṭwāt*. See *P. C.*, No. xx, pp. 46-48.

615 شرح لامية ابن الوردي Add. 3246

A commentary on the *Lāmiyyat* of *Ibnū'l-Wardī* (died in the plague of A. H. 749 after he had written a *maqāma* on it), ascribed in an almost obliterated inscription on the title-page to the *Shaykhū'l-Islām Shaykhū'l-'Arīyyū'l-'Āmirī* (الشيخ العري العامري), beginning:—

الحمد لله الحكيم الذى يوتى الحكمة من يشاء من عباده  
العظيم امداده آخ

The MS. is incomplete at the end. See *B. M. A. C.*<sup>1</sup>, p. 295<sup>a</sup>; *B. M. A. C.*<sup>2</sup>, pp. 682, 768; *V. C.*, vol. i, p. 478; iii, 512. The poem itself begins as usual:—

اعتزل ذكر الاغانى و الغزل و قل الفصل و جانب من هزل

[Ff. 29 of 19·8 × 14·2 c. and 21 ll.; fair naskh; rubrications; date and colophon missing.]

616, 617

شرح لامية العجم للدميرى

Add. 1062

Add. 1063

Two copies of the commentary of *Kamālū'd-Dīn Muḥammad b. Mūsā ad-Damīrī* on the *Lāmiyyatū'l-'Ajam* of *at-Ṭughrā'zī*. The commentary is properly entitled *Ghaythū'l-adab fī sharḥi Lāmiyyatū'l-'Ajam*, and is based on that of *Ṣalāḥū'd-Dīn aṣ-Ṣafadī*. See *H. Kh.*, No. 11024 (vol. v, p. 292, l. 7—p. 293, l. 4); *B. M. A. C.*<sup>1</sup>, p. 295 and n. f; pp. 286, 259; *B. M. A. C.*<sup>2</sup>, pp. 668–9, &c. [Add. 1062 comprises ff. 87 of 21·0 × 15·5 c. and 21 ll.; poor naskh; rubrications; dated Ṣafar 13, A. H. 1141; scribe, Ibrāhīm Ramaḍān al-Fayyūmī. Add. 1063 comprises ff. 79 of 22·8 × 14·9 c. and 17 ll.; good naskh; rubrications; not dated.]

618

شرح لامية العجم للحضرمى

Qq. 211<sup>4</sup>

The commentary of *Muḥammad b. 'Umar Baḥraq al-Ḥaḍramī* on the *Lāmiyyatū'l-'Ajam*. Its proper title is *Nashru'l-'alam fī sharḥi Lāmiyyatū'l-'Ajam*. See *B. M. A. C.*<sup>2</sup>, pp. 668–669, 763, and 793, and references there given. [The MS. has been described above under Nos. 9, 10, and 612. This portion of it occupies ff. 17<sup>b</sup>–56<sup>a</sup>. It is written in a clear but ungraceful naskh, and dated Monday, the 23rd of Jumāda II, A. H. 1047; scribe, Isma'īl al-Ḥusaynī.]

619, 620

شرح گلستان سعدى

Qq. 174

Dd. 5. 41

Two commentaries on the *Gulistān* of *Sa'dī*, the first by *Ya'qūb b. Sayyid 'Alī* (Sayyid 'Alī-zāda) in Arabic; the second by *Shem'ī* in Turkish. See *P. C.*, Nos. ccxlviii–ccxlix, pp. 338–340.

- 621 شرح لباب الضريرى Add. 417<sup>4</sup>

[Ff. 63<sup>a</sup>-78<sup>b</sup>.] A commentary on the *Lubāb* of *Abu'l-Hasan 'Alī b. Muḥammad b. Ibrāhīm ad-Ḍarīrī*. See *P. C.*, No. clxxvii, p. 263.

شرح مائة عامل

See *s. v.* الجرجانى *infra*.

- 622 شرح مثنوى معنوى Add. 823

*Ayyūb Pārsā's* commentary on the *Mathnavī* of *Mawlānā Ḥalālu'd-Dīn Rūmī*. See *P. C.*, No. ccxxxī, pp. 326-7.

- 623 شرح المصابيح Oo. 6. 25

The second two-thirds of a commentary on the *Maṣābīḥ* of *Ḥusayn b. Mas'ūd al-Farrā al-Baghawī*, apparently by *Shamsu'd-Dīn Muḥammad [b. Mudhaffar al-Khalikhālī]*. See *H. Kh.*, No. 12128; *B. M. A. C.*<sup>1</sup>, pp. 112, 540, 721; *B. M. A. C.*<sup>2</sup>, pp. 81-83, 822-823; *V. C.*, vol. ii, pp. 85-86, &c. [Ff. 323 of 24.0 × 19.6 c. and 25 ll.; writing in second third (الثالث الثانى), ff. 1-114, a good, small naskh; in remainder of MS. a clear, but rather sprawling nasta'liq; rubrications and illuminated 'unwāns; dated Tuesday, the 11th of Rabī' II, A. H. 823; scribe, Muḥammad b. Ibrāhīm b. Muḥammad al-Ḥusayn al-Khayrī.]

- 624 شرح مطالع الانوار فى المنطق Ll. 6. 11

The commentary of *Quṭbu'd-Dīn Muḥammad b. Muḥammad ar-Rāzī at-Taḥṭānī* on the *Maṭālī'u'l-anwār* of *Qāḍī Sirāju'd-Dīn Mahmūd b. Abī Bakr al-Urmawī*. See *H. Kh.*, No. 12233; *B. M. A. C.*<sup>1</sup>, pp. 249-250; *B. M. A. C.*<sup>2</sup>, pp. 500-501, &c. [Ff. 74 of 18.3 × 13.2 c. and 19 ll.; small nasta'liq; rubrications.]

- 625 شرح المعربات Add. 783

The commentary on the *Mu'arrabāt* of *Kāfī*, consisting of Arabic paradigms and rules of grammar, with their application illustrated by the pointing (اعراب) of a number of



sentences. It begins abruptly with the definition of the *Kalima* (word) and the parts of speech. [Ff. 46 of 20'4 × 15'9 c. and a variable number of lines, text in red, interlinear commentary in black in smaller hand; transcribed by Aḥmad Ṣāliḥ for his Shaykh Sayyid 'Abdu'r-Razzāq Efendi Fattāḥi-zāda, and concluded on Sha'bān 4th, A. H. 1259.]

626

شرح المعلقات للتبریزی

Qq. 212

The commentary of *Shaykh Abū Zakariyā Yahyā b. 'Alī at-Tabrizī*, called *Ibnū'l-Khaṭīb* (d. A. H. 502), on the Seven *Mu'allaqāt*. See *H. Kh.*, No. 12419; *B. M. A. C.*<sup>1</sup>, pp. 259-260; *L. C.*, ii, p. 3; v, p. 265. [Ff. 94 of 21'9 × 15'1 c. and 23-26 ll.; beautiful, scholarly naskh, the commentary in smaller characters than the text; not dated.]

627

شرح المعلقات للزوزنی

Qq. 132

The commentary of *Abū 'Abdillāh al-Ḥusayn b. Aḥmad b. al-Ḥusayn az-Zawzanī* on the Seven *Mu'allaqāt*. See *H. Kh.*, No. 12419; *B. M. A. C.*<sup>1</sup>, pp. 257-259, 479; *B. M. A. C.*<sup>2</sup>, p. 648; *V. C.*, i, pp. 429-430. [Ff. 102 of 20'6 × 15'3 c. and 21 ll.; good naskh, text in larger hand; transcription completed at the end of Muḥarram, A. H. 1190, by 'Uthmān b. al-Ḥājī 'Alī b. al-Ḥājī 'Abdu'r-Raḥīm al-Ḥalabī.]

شرح المقامات الحريرية المسمى بالمقالات الجوهرية Qq. 55  
Qq. 56

The commentary of *Khayrū'd-Dīn b. Tājū'd-Dīn Ilyās* on the *Maqāmāt* of *Ḥarirī*, entitled *al-Maqālātū'l-Fawhariyya 'alā'l-Maqāmāti'l-Ḥaririyya*, in 2 vols. See *infra*, s. v. المقالات الجوهرية.

628

شرح مقصورة ابن دريد للمكي الطبري

Qq. 172

A commentary on the *Maqṣūra* of *Ibn Durayd*, entitled (f. 2<sup>b</sup>, l. 16) *al-Āyātū'l-maqṣūrāt 'alā'l-abyāti'l-maqṣūrāt*, by *al-Makkī at-Ṭabarī*, (according to an inscription on f. 1<sup>a</sup>). The author of the commentary describes himself as the author of another work entitled '*Uyūnu'l-masā'il min a'yāni'r-rasā'il*'. The commentary begins:—

يا من منح الأئمة الاعلام بمقصورات الخيام المهدودة  
الاطناب، آخ

See *H. Kh.*, No. 12807; *B.M.A.C.*<sup>1</sup>, pp. 258, 277; *B.M.A.C.*<sup>2</sup>, pp. 597, 649, 653, 654, 764; *L. C.*, ii, pp. 47-51, &c. [Ff. 213 of 210 × 150 c. and 23 ll.; good naskh; rubrications; dated Friday, 11th of Shawwāl, A. H. 1132; scribe, Muḥammad b. Shihābu'd-Dīn b. Aḥmad b. Muḥammad b. 'Alī b. al-Aswad an-Naṣūrī ash-Shāfi'.]

629 شرح مقدمة ابن بابشاذ Add. 762

The *Muqaddama* of *Shaykh Abu'l-Ḥasan Ṭāhir b. Aḥmad b. Bābshādh* on the tradition, and with the comments, of *Shaykh Abu'l-Qāsim 'Abdu'r-Raḥmān b. Abī Bakr b. Abī Sa'īd al-Muqrī*. See *H. Kh.*, No. 12752; *B.M.A.C.*<sup>2</sup>, pp. 595-596; *L. C.*, i, p. 28, &c. [Ff. 156 of 183 × 134 c. and 17 ll.; large, clear naskh; rubrications; vocalised throughout; dated Saturday, the 15th of Shawwāl, A. H. 831; scribe, Muḥammad b. Ibrāhīm.] The proper title of the work as given in the colophon is *al-Fumalū'l-hādiya fī sharḥi'l-Muqaddamati'l-Kāfiya*.

630 شرح همزية البوصيري Qq. 126

A commentary on the *Hamziyya* of al-Būṣīrī (a poem in praise of Muḥammad, also called *Ummi'l-Qura*, see *B.M.A.C.*<sup>2</sup>, p. 681) by *Shihābu'd-Dīn Aḥmad b. Muḥammad b. Ḥajar al-Haythamī al-Makkī*, who died A. H. 973. This commentary is also entitled (see f. 3<sup>b</sup> of the MS.) *al-Minaḥu'l-Makkiyya fī sharḥi'l-Hamziyya* and *Afdalū'l-qira li-qurrā'i Ummi'l-Qura*. See *H. Kh.*, No. 9521; *B.M.A.C.*<sup>2</sup>, p. 790, &c. The commentary has been printed at Bulāq, A. H. 1292. [Ff. 227 of 207 × 145 c. and 25 ll.; clear naskh; rubrications; dated Monday, Dhu'l-Qa'da 19, A. H. 1055.]

631 شفاء القلوب Dd. 5. 39

*Shifā'u'l-Qulūb* ("the Healing of Hearts"), a Turkish

treatise of unascertained authorship in 2 parts, of which the first contains four chapters, as follows:—

أَوَّلُ قِسْمٍ أَصُولُ كَلَامِدِرْ، اِكُنْجِ قِسْمِ عِلْمِ مَشَايخِدِرْ أَمَّا أَوَّلُ  
كَمِ أَصُولُ كَلَامِدِرْ دَرْتِ بَابِدِرْ أَوَّلُ بَابِ اللَّهِ تَعَالَانِكَ بَرَلَكْنِ  
بَلِمَكِدِرْ، اِكُنْجِ بَابِ اللَّهِ تَعَالَانِكَ صَفْتِنِ بَلِمَكِدِرْ، اِكُنْجِ بَابِ  
رَسُولِ اللَّهِ نَبَوْتِ بَلِمَكِدِرْ، دُرْدُنْجِ بَابِ اللَّهِ تَعَالَانِكَ قِرَانْدِهْ حَكْمِ  
وَ خَبِرِ وَ رَسُولِ اللَّهِ آخِرْتِهْ تَعَلَقِ خَبِرَلَرْنِ بَلِمَكِدِرْ

[Ff. 84 of 19·5 × 14·3 c. and 13 ll.; poor nasta'liq; dated Rajab, A. H. 938.]

632-634

Dd. 11. 11 Qq. 190<sup>1</sup>  
Add. 3092

الشقايق النعمانية في علماء الدولة العثمانية

The well-known work of *Aḥmad b. Muṣṭafā Ṭāsh-kyupru-zāda* on the lives of Ottoman theologians and doctors, called *ash-Shaqā'iqū'n-Nu'māniyya fī 'ulamā'i'd-Dawlati'l-'Othmāniyya*. See *B. M. A. C.*<sup>2</sup>, No. 678 (p. 462), and the references there given, and Wüstenfeld's *Geschichtsschr. d. Arab.*, No. 527, pp. 241-246. [Dd. 11. 11 contains ff. 169 of 20·8 × 13·0 c. and 23 ll.; small, clear, good naskh; rubrications; dated Constantinople, Ramaḍān 19, A. H. 977; scribe, Isma'il b. Muṣṭafā **الچورلوی**. Qq. 190<sup>1</sup> contains ff. 219 of 22·5 × 14·0 c. and 17 ll.; good ta'liq, with rubrications, between blue and gold borders; dated Baghdād, Ramaḍān, A. H. 999; scribe, 'Ubaydu'llāh called *Lam'ī ar-Rūmī* (**عبيد الله الشهير بلمعي**). For Qq. 190<sup>2</sup>, the second part of this MS., containing the Supplement of *Mullā 'Alī b. Bālī* called *Chamnaq*, see s. v. **ذكر افاضل الروم** *infra*. Add. 3092 contains ff. 239 of 20·1 × 14·6 c. and 12-17 ll. Ff. 20-175 are in a different and more ancient hand, this being a small, neat naskh, with rubrications; while the supply (ff. 1-19 and 176-239) is in a larger, clumsier hand, and is dated the 12th of Muḥarram, A. H. 1061. Scribe, 'Uthmān b. 'Umar Āghā, commonly called *Mullā Aḥmad*.]

635, 636 شمس العلوم ودواء كلام العرب من الكلوم **Oo. 6. 22**  
**Add. 3091**

Two partial copies of the great Arabic dictionary of *Nashwān b. Sa'īd al-Himyārī* (d. A. H. 573), entitled *Shamsu 'l-'Ulūm*. See *H. Kh.*, No. 7651, and *B. M. A. C.*<sup>3</sup>, No. 858 (pp. 583-4) and the references there given; and, for the author's life, No. 584 (pp. 372-3). [**Oo. 6. 22** comprises two remote parts of the work. Ff. 1-174 include the first part of it, from the beginning to the *Bābu'l-Hā wa'l-Fā* of the *Kitābu'l-Hā*. Ff. 176-207 contain the *Kitābu'ṣ-Ṣād* and part of the *Kitābu'd-Dād* down to the *Bābu'd-Dād wa'l-Hā*. On f. 208<sup>a</sup> is the table of contents of the first portion, and on f. 175<sup>a</sup> that of the second portion. Ff. 208 of 28·9 × 17·1 c. and 29 ll.; rather scrawly naskh; rubrications; no date or colophon. **Add. 3091** comprises ff. 396 of 32·8 × 20·7 c. and 29 ll.; large, clear, modern naskh, with rubrications; not dated; scribe, *Sālim b. Ḥamd b. Rāshid b. 'Abdu'llāh al-'Āmirī*. This MS. contains the first (ff. 1-211) and second (ff. 213-391) books, i.e. the first half of the work, down to the end of the *Kitābu'sh-Shīn* (ش).]

شواهد عجاب و نوادر غراب **Add. 3498**

*Shawāhid 'ijāb*. See Part ii, § viii, under Stories and Fables.

637 أصبح الاعشى فى صناعة الانشاء **Qq. 36**

Part of the *Ṣubḥu'l-A'shā fī ṣanā'ati'l-inshā*, a work on letter-writing, by [*Shihābu'd-Dīn*] *Abu'l-'Abbās Ahmad al-Qalqashandī* [d. A. H. 821]. See *H. Kh.*, No. 7710; *B. M. A. C.*<sup>3</sup>, pp. 642-3. This volume, defective at the end, contains Part iv of the work, and begins, after the *Bismi'llāh*:—

الطرف العاشر فى المكاتبات الصادرة عن ملوك الديار المصرية  
 و لها حالتان الآخ

The last section is headed:—

و من ذلك ما يكتب فى البشارة بالفتوح

[Ff. 162 of 26·7 × 17·7 c. and 29 ll.; a beautifully illuminated 'unwān occupies f. 1<sup>a</sup>; f. 140 is missing, and also one or more

leaves at the end; good, clear naskh, with rubrications; apparently of the 15th or 16th century.]

638

صحة الامراض

Add. 326

A Hindustānī translation, or abstract, of the chapter on the digestion from a pathological and therapeutic work called the *Ṣiḥḥatū'l-Amrād*, by the physician *Muḥammad Arḥam of Sahāranpūr*, beginning:—

یہ نقل ہی شعبہ ہیضہ کی کتاب صحتہ الامراض تالیف  
حکیم محمد ارجم قاضی تہانہ بہون متعلقہ ضلع سہارنپور  
کی سی پیچ ترجمہ ہندی اردو آمیز کی  
بسم اللہ الرحمن الرحیم نقل ہیضہ وہ ہی کہ کہانا پینا  
معدہ میں ہضم نہوا ...

[Ff. 6 of 29·5 × 17·5 c. and 16 ll.; good Indian ta'liq; rubrications; no date or colophon.]

639-644

صاح الجوهري

Dd. 2. 38 Dd. 2. 52 Gg. 2. 9

Gg. 2. 10 Gg. 2. 11 Add. 819

Six volumes containing various portions of the *Ṣiḥāḥ*, the well-known Arabic Lexicon of Abū Naṣr Isma'īl b. Ḥammād al-Fārābī, commonly called *al-Fawharī* (d. A. H. 398). See *H.Kh.*, No. 7714; *B.M.A.C.*<sup>1</sup>, pp. 227, 467, 639; *B.M.A.C.*<sup>2</sup>, pp. 577-578, &c. [**Dd. 2. 38** is a fine old MS., containing the complete work, and comprising ff. 551 of 30·8 × 23·3 c. and 29 ll. It is written in a large, bold, scholarly and excellent naskh and fully pointed. There are no rubrications, but the roots explained are written in characters double the size of those which constitute the body of the work. The MS. was transcribed at Baghdad in A. H. 673 by *Sinjar b. 'Abdu'llāh al-Kurjī*, and belonged formerly to Erpenius, whose autograph it bears on f. 5<sup>a</sup>. **Dd. 2. 52**, also a fine complete copy, comprises ff. 498 of 26·6 × 17·3 c. and 29 ll.; small, neat naskh, pointed, rubrications; transcribed in Constantinople by 'Abdu'r-Raḥmān b. Pīr Maḥmūd called *Malālī*, A. H. 964. **Gg. 2. 9**, **Gg. 2. 10** and **Gg. 2. 11** contain

respectively the first, third, and fourth quarters of the work, the second being absent (*i.e.* the roots ending in all letters from **ج** to **ط** inclusive). **Gg. 2. 9** contains ff. 281 of 27·7 × 18·2 c. and 21 ll.; good, clear naskh, pointed, rubrications; not dated. **Gg. 2. 10** contains ff. 297, uniform with the preceding, and is dated the end of Ramaḍān, A. H. 969. **Gg. 2. 11** contains ff. 286, uniform with the two preceding volumes, and was transcribed in Broussa by *Ḥasan b. Ḥasan* in Dhu'l-Qa'da, A. H. 968. **Add. 819**, containing the complete work, comprises ff. 652 of 23·4 × 15·9 c. and 27 ll.; fair naskh, fully pointed, rubrications; transcribed by *Sa'ādat-yār b. Khālīd b. Maḥmūd al-Murshidī* on the 14th of Rabī' II, A. H. 895, in Kāzarūn, from a copy written and collated in Shawwāl, A. H. 678, by *Muḥammad b. Maḥmūd b. al-Marwazī*.]

645, 646

صاح العجمية

Gg. 6. 31<sup>3</sup>Ll. 6. 10<sup>1</sup>

Two copies of the Persian-Arabic vocabulary called *Ṣiḥāḥul-'Ajamiyya*, by *Hindūshāh-i-Nakhjavānī*. See *P. C.*, Nos. clxix, 3, and clxx, 1; pp. 252-4.

صحيح البخارى

See *s. v.* الجامع الصحيح, Nos. 286, 287, *supra*.

647, 648

الصرّاح من الصّاح

Oo. 6. 52

Add. 837

Two copies of the *Ṣurāḥ*, an abridgement of Jawharī's *Ṣiḥāḥ*, with the addition of the Persian equivalents, by *Ḥamāl al-Qurashī*. See *P. C.*, Nos. cliii, cliv, pp. 239-240.

649

صرف مير

Oo. 6. 43<sup>5</sup>

The *Ṣarf-i-Mīr*, a well-known treatise on Arabic inflexion, by *Mīr Sayyid Sharīf Furjānī*. See *P. C.*, No. clxxvi, 5, p. 262.

650

صنایع بدايع

Add. 261<sup>3</sup>

The *Ṣanāyi'-i-Badāyi'*, a work on rhetorical and poetical figures and artifices, based on Rashīdu'd-Dīn Waṭwāt's *Ḥadā-'iqu's-sihr*. See *P. C.*, No. clxxxii, 3, p. 274.

651 ضيآء الواعظين Add. 3065<sup>1</sup>

The *Ḍiyā'ul-Wā'idhīn*, a series of 31 homilies, by *Ibn Mūsā al-Lāzikī*. [Ff. 193 + 7 (containing table of contents) = ff. 200, of 20·7 × 14·8 c. and 19 ll.; fair nasta'liq, rubrications; dated Muḥarram, A.H. 1088. Ff. 190<sup>a</sup>–191<sup>a</sup> contain a few poems in Turkish. An inscription at the beginning states that "this book was taken out of the Library at Buda, Sept. 2, 1686 (when that city was taken by storm)," and that it was given to its then owner by "the Right Honourable William Lord Viscount Montjoy."]

652 الطبّ الجديد Add. 266<sup>2</sup>

A Compendium of Medicine, in 10 *maqālas*, called *Kitābū't-Ṭibbī'l-jadīd*, without author's name, beginning:—

الحمد لله آخ... و بعد، فهذا مختصر مشتمل على زبدة ما  
يجب استحضان من صناعة الطبّ انتخبته من كتب الاقدمين  
ورتبته على عشر مقالات

[For description of MS. see No. 515 *supra*. This second portion occupies ff. 65<sup>b</sup>–105<sup>b</sup>, is written in good naskh, with rubrications; and is dated Friday, Sha'bān 28th, A.H. 1076. The margins are filled with extracts from the *Qānūn* of Avicenna.]

653 الطراز المنقوش في محاسن الحبوش Qq. 156

*Aṭ-Ṭirazu'l-manqūsh fī maḥāsini'l-Ḥubūsh*, a treatise on the excellence of the Abyssinians, by *Abu'l-Ma'ālī 'Alā'u'd-Dīn Muḥammad b. 'Abdu'l-Bāqī al-Bukhārī al-Makkī* (d. A.H. 991). See *H. Kh.*, No. 7948; *B.M.A.C.*<sup>1</sup>, pp. 158, 579; *B.M.A.C.*<sup>2</sup>, No. 601, pp. 392–393; *Z.D.M.G.*, vol. xvi, pp. 697–709. [Ff. 79 of 20·7 × 14·7 c. and 16 ll.; large, clear naskh, rubrications; not dated.]

654, 655 Add. 746<sup>8</sup> Qq. 141<sup>3</sup>

الطرفة الغريبة من اخبار وادى حضرموت العجبية

An account of the Wonders of Ḥaḍramawt, called *aṭ-Turfatu'l-gharība fī akhbāri Wādī Ḥaḍramawti'l-'ajība*, by

*Shaykh Shihābū'd-Dīn Aḥmad b. 'Alī al-Maqrīzī*. See *H.Kh.*, No. 7959; *L. C.*, v, 100; edited at Bonn, 1866, by P. B. Noskowiġ, with a Latin translation (see *Cat. of Arabic printed books in the British Museum*, vol. i, p. 158). [For description of MSS. see Nos. 157 and 442 *supra*. This treatise occupies ff. 152<sup>a</sup>–157<sup>a</sup> of the former, and ff. 79<sup>b</sup>–86<sup>a</sup> of the latter.]

656 الطريقة المحمدية و السيرة الاحمدية Dd. 4. 49

*Aṭ-Ṭarīqatu'l-Muḥammadiyya wa's-Sīratu'l-Aḥmadiyya*, by *Mullā Muḥammad b. Pīr 'Alī Birgīlī*. See *H.Kh.*, No. 7966. [Ff. 247 of 20·8 × 14·5 c. and 13 ll.; clear naskh; rubrications; dated Monday, 27th of Ramaḍān, A. H. 1056.]

657, 658 طوطى نامه نخبى Add. 187  
Ff. 2. 21

Two manuscripts of which the first contains the whole of, and the second selections from, the *Ṭūṭī-nāma*, or “Tales of a Parrot,” of *Ḍiyā'u'd-Dīn Nakhshabī*. See *P. C.*, Nos. cccviii and ccix, pp. 392–3.

659 الظرايف و اللطائف فى مدح الشى و ذمه Qq. 92

*Adh-dharā'if wa'l-latā'if fī madḥi'sh-shay wa dhammihi*, a work in 80 chapters on what has been said in praise and in blame of various things, by *Shaykh Abū'n-Naṣr Aḥmad b. 'Abdu'r-Razzāq al-Muqaddasī*, who based it on two works by *Shaykh Abū Manṣūr ath-Tha'ālibī* entitled *Kitābu'dh-dharā'if wa'l-latā'if* and *Kitābu'l-yawāqīt fī ba'di'l-mawāqīt*. See *L. C.*, vol. i, p. 219. [Ff. 157, of which this work occupies ff. 111<sup>b</sup>–157<sup>b</sup>, of 28·8 × 17·3 c. and 31 ll.; written in good, clear naskh, with rubrications, between margins ruled in gold and colours; not dated.]

660, 661 ظفر نامه Oo. 6. 14  
Oo. 6. 15

The *Dhafar-nāma* of *Sharafu'd-Dīn 'Alī Yazdī*, in two volumes. See *P. C.*, Nos. lxxvii, lxxviii, pp. 143–144.



- 662 ظفر نامه عالمگیری Oo. 6. 37<sup>1</sup>

The *Dhāfar-nāma-i-Ālam-gīrī*, ascribed to *Mīr Khān*, Šūbadār of Kābul. See *P. C.*, No. xcix<sup>2</sup>, pp. 173-4.

- 663 عباسنامه Oo. 6. 49<sup>1</sup>

The '*Abbās-nāma*, a history of Shāh 'Abbās II, by *Mīrzā Muḥammad Tāhir Wahīd*. See *P. C.*, No. lxxv, pp. 149-150.

- 664 عبر النحل Qq. 141<sup>2</sup>

A treatise on Apiculture and the Bee, entitled '*Ibaru'n-nahl*', by *Shaykh Taqī'u'd-Dīn Aḥmad b. 'Abdu'l-Qādir al-Maqrīzī*, beginning, after the brief doxology:—

و بعد، فهذا قول وجيز فى ذكر النحل، و ما اودع فيه  
البارى جلّت قدرته من غرائب الحكمة، و عجائب الصنع، ليعتبر  
اولو الابصار، و يتدكّر ارباب الاعتبار، و الله الموفق،

[See No. 442 *supra* for description of MS. This treatise occupies ff. 40<sup>b</sup>-76<sup>a</sup>, and has no separate date.]

- 665 عبرت نما Add. 3010

The '*Ibrat-numā* of *Mahmūd b. 'Uthmān*, poetically named *Lāmi'z* (d. A. H. 938). See *H. Kh.*, No. 8040; *V. C.*, vol. iii, pp. 301-303; *Berlin Turk. Cat.*, Nos. 451-453\*, pp. 442-4. [Ff. 111 of 200 × 13.6 c. and 15-17 ll.; ff. 1-11 in good Turkish naskh; the remainder in a sort of *divānī*; rubrications; transcribed by *Muḥammad b. Ḥusayn*; dated Friday, 24th of Muḥarram, A. H. 1105.]

- العجالة الوجيزة فى الرد على الوهابى Add. 279

See above, No. 452, *s. v.* الرد على الوهابى.

- 666-671 عجائب الآثار فى التراجم و الاخبار Qq. 166, 167, 168  
Qq. 169, 170, 171

Two copies, each in three volumes, of '*Abdu'r-Rahmān b. Ḥasan al-Fabartī*'s history of Egypt entitled '*Ajā'ibu'l-āthār fi't-tarājim wa'l-akhbār*'. See *B. M. A. C.*<sup>1</sup>, p. 682; *B. M. A. C.*<sup>2</sup>,

pp. 359-360, 827. [All six volumes are of a uniform height of 21·2 c., while in width of page the first three measure 15·0 and the last three 16 c.; and the page in each contains 21 ll. Of the first copy, vol. i (**Qq. 167**) comprises ff. 384 and comes down to the end of A. H. 1190; vol. ii (**Qq. 166**) comprises ff. 256 and ends with A. H. 1211-1212; vol. iii (**Qq. 168**) comprises ff. 335. The title in each volume is followed by the words **للفقير عبد الرحمن الجبرتي عفى عنه**. Of the second copy, marked "Autograph copy," vol. i (**Qq. 171**) comprises ff. 295; vol. ii (**Qq. 170**) ff. 179; and vol. iii (**Qq. 169**) ff. 300. Neither copy is dated. The second ("Autograph") contains copious marginal annotations and corrections, and is written in a fairly clear, running Egyptian nasta'liq. The first is in a fair Maghribī hand. Both have rubrications.]

672-675

عجائب المخلوقات

**Qq. 283 Add. 1058****Ff. 6. 39 Nn. 3. 74**

The *'Ajā'ibu'l-Makhlūqāt* of *Zakariyyā b. Muḥammad b. Maḥmūd al-Qazwīnī* (edited by Wüstenfeld, Göttingen, 1849). See *H: Kh.*, No. 8072; *B. M. A. C.*<sup>2</sup>, Nos. 698, 699, 1287. [**Qq. 283** is a good copy of the whole work, comprising ff. 290 of 23·3 × 16·6 c. and 17 ll.; written in good naskh with rubrications; date illegible. **Add. 1058** is an abridgment of the work, comprising ff. 155 of 19·6 × 12·7 c. and 21 ll., of which ff. 1-10 are supplied in a good naskh hand, apparently that of Caussin de Perceval, to whom the MS. formerly belonged, and ff. 140-155 in an untidy nasta'liq. The body of the MS. is written in a good naskh with rubrications. There is no colophon. The following notes by Caussin de Perceval are inscribed on the blank page at the beginning of the MS. "Abrégé de l'ouvrage intitulé *Adjaïb el makhloucat*, merveilles de la nature, par Mohammed ben Mohammed el Cazwini\*. Dans cet abrégé l'ordre des matières a été changé en beaucoup d'endroits; l'article de l'homme et de ses facultés a été entièrement retranché. Des additions assez nombreuses ont été faites, notamment un long article géographique compris entre les fol. 24 v° et 57 v°. \*On croit communément que l'ouvrage géographique **عجائب البلدان** appartient au même

auteur (Chresth. III, 437; D'Herb., art. *Cazwin* &c.). Hadji Khalfa le dit positivement (aux mots آثار البلاد et عجائب المخلوقات). Cependant l'auteur de l'*adjaib-el-bouldan* est toujours appelé *Zakaria ben Mohammed el Cazwini*. Un écrivain qui a fait des additions à la bibliographie de Hadji Khalfa dit que les deux ouvrages *Adjaib-el-bouldan* et *Adjaib-el-makhloucat* appartiennent à deux auteurs différents. (v. mon manuscrit de Hadji Khalfa, art. عجائب المخلوقات f. 325 v<sup>o</sup>.)" From a note on the next page (the title-page) the supply at the beginning (ff. 1-10) would seem to have been transcribed from three MSS. of the Bibliothèque Nationale, viz. Nos. 898, 900, and 990. **Ff. 6. 39** is a still shorter abridgement of al-Qazwīnī's work entitled:—

كتاب مختصر عجائب المخلوقات للقزويني

and beginning abruptly, without doxology:—

ذكر ما صحّ من الاخبار ممّن عُرِفَ بصدق اللهجة من عجائب  
خلق الله تعالى في بني آدم و الحيوان و النبات قال ابو  
الحسن ثابت بن سنان آخ

It comprises ff. 69 of 20.0 × 13.0 c. and 15 ll., and is written in a large, clear old naskh; pointed; with rubrications; not dated. The title-page bears the following inscription:—

برسم الخزانة المقرّ الاشرف العالي المولوى الاميرى الكبيرى  
السيفى ناصر الدين ايده الله

**Nn. 3. 74** contains the Persian translation of the work. See *P. C.*, No. cxxvi, pp. 208-210.]

عجائب المقدور فى اخبار تيمور Add. 682 Add. 764  
676-679 Add. 803 Add. 3237

Four copies of the well-known history of Tīmūr by *Shaykh Shihābū'd-Dīn Aḥmad b. Shamsū'd-Dīn Muḥammad b. 'Abdu 'llāh al-Ḥanafī*, commonly called *Ibn 'Arabshāh*, entitled '*Ajā'ibu'l-maḡdūr fī akhbārī Tīmūr*. See *H. Kh.*, No. 8074; *B.M.A.C.*<sup>1</sup>, pp. 168, 569; *B.M.A.C.*<sup>2</sup>, pp. 351-2; Wüstenfeld's

*Geschichtsschr. d. Araber*, No. 488, pp. 216–218, &c. The work has been edited by Golius (Leyden, 1636); Manger (1767, with Latin translation); and Aḥmad Muḥammad al-Anṣārī (Calcutta, 1818). [Add. 682 comprises ff. 272 of 23'9 × 15'0 c. and 16 ll.; large, good naskh with rubrications; transcribed, according to the colophon, from the original manuscript, and completed at the end of Shawwāl, A. H. 856. Add. 764 comprises ff. 227 of 17'4 × 12'4 c. and 11 ll.; large, clear naskh, rubrications; no date or colophon. Add. 803 comprises ff. 214 of 21'8 × 17'0 c. and 15 ll.; good, large naskh, rubrications; no date or colophon. Add. 3237 comprises ff. 110 of 20'6 × 13'3 c. and 27–29 ll.; fair nasta'liq, rubrications; the colophon at the end gives the date when the work was completed by the author as Wednesday, Muḥarram 17, A. H. 839, but does not mention the date of transcription. An interesting feature of the MS. is that it gives (ff. 105<sup>b</sup>–106<sup>a</sup>) the Ūyghūr alphabet with the Arabic equivalents of each letter.]

680 عروس الافراج فى شرح تلخيص المفتاح Add. 814

The 'Arūsul-*af-rāḥ* of Bahā'u'd-Dīn Aḥmad b. 'Alī b. 'Abdu'l-Kāfī as-Subkī, a commentary on the *Talkhīṣul-miftāḥ* of al-Khaṭīb ad-Dimashqī. See *H. Kh.*, No. 3541, vol. ii, p. 410, top; and No. 8124; and No. 242 *supra*. [Ff. 332 of 21'3 × 15'2 c. and 25 ll.; small, clear, but ungraceful naskh, with rubrications, punctuation in colours, and marginal notes and corrections. Begins:—

الحمد لله الذى فتق عن بديع المعانى لسان اهل البيان، آخ

In the colophon it is stated that the composition of the work was concluded on Monday, the 10th of Jumāda I, A. H. 758, and the transcription of this MS., by the hand of Muḥammad b. Aḥmad ad-Daqqāq, on Monday, the 6th of Rabī' II, A. H. 1096. It was written for al-Ḥājj Khalīl b. Shaykh Muḥammad b. Shaykh 'Alī b. Shaykh 'Umar b. Shaykh Ramaḍān b. Shaykh Aḥmad al-'Umarī al-Khalwatī ash-Shāfi' al-Ash'arī al-Dimashqī.

681-684 العقد الثمين فى تاريخ البلد الامين Qq. 31 Qq. 37  
Qq. 43 Qq. 32

Four volumes containing various portions of *Taqī'ud-Dīn Muḥammad b. Aḥmad al-Fāsī al-Makkī's* History of Mecca and its notables entitled *al-'Iqdu'th-thamīn fī ta'rīkhi 'l-Baladī'l-amīn*. See *H. Kh.*, No. 8179; Wüstenfeld's *Geschichtsschr. d. Araber*, No. 473. [Qq. 31 contains the first quarter of the work, including the biographies of those persons who are named Muḥammad, which name, in honour of the Prophet, is placed first, out of its proper alphabetical order. It comprises ff. 234 of 27·5 × 18·8 c. and 27 ll.; fair naskh, rubrications; transcribed by Yūsuf b. Isma'īl al-Baltāji, and concluded on Saturday, the 22nd of Sha'bān, A. H. 1115. Qq. 37 contains the first half of the work, according to the title-page, but in reality begins at the point where the last volume left off, that is to say with the letter *alif* (name أحمد) of the biographical portion, and ends with the letter ط. It thus really contains, as inscribed on the back, the *second* part of the work. It comprises ff. 234 of 26·5 × 18·0 c. and 27 ll.; fair naskh, rubrications; transcription completed in Shawwāl, A. H. 878, by 'Abdu'l-'Azīz b. 'Umar b. Muḥammad b. Abu'n-Naṣr Muḥammad b. Abu'l-Khayr Muḥammad b. Fahd al-Hāshimī al-'Alawī al-Makkī. Qq. 43 contains the second third of the work, including the names بادام to عبيد of the biographical portion. It comprises ff. 242 of 25·8 × 16·9 c. and 27 ll., and is written in a curious ungraceful but legible naskh, with rubrications; not dated. Qq. 32 contains the last third of the work, concluding with the biographies of female saints, &c., and beginning with the letter ع. It comprises ff. 298 of 28·4 × 20·0 c. and 27 ll., is written in good naskh with rubrications, and concludes with a colophon stating that the transcription of the work was completed on Tuesday, the 6th of Sha'bān, A. H. 1117.]

685 عقد فريد و ثمر نضيد فى الاحاديث Add. 746<sup>11</sup>

A small collection of traditions, called in the preface *'Aqd<sup>un</sup> farīd<sup>un</sup>... fī'l-aḥādīth* by *Ibrāhīm al-Ma'mūnī ash-Shāfi'ī*, beginning:—

حمداً لمن طلع في سماء الفضائل شموساً و اقماراً و رفع  
 لمن شاء عن وجوه عرايس المعاني استاراً آخ

For description of MS. see No. 157 &c. *supra*. This tract occupies ff. 184<sup>b</sup>–213<sup>b</sup>, and is not separately dated.

686 العقد المنظوم في ذكر افاضل الروم Qq. 190<sup>2</sup>

The Supplement to *Tāshkiyuprulu-zāda's Shagā'iq* (see No. 633 *supra*) entitled *al-'Iqdu'l-mandhūm fī dhikri afādili 'r-Rūm*, by Mullā 'Alī b. Bālī called *Chamnaq*. See *H. Kh.*, vol. iv, p. 66, under No. 7630; *B. M. A. C.*<sup>1</sup>, p. 438; *V. C.*, ii, p. 349. [Ff. 103 of 22·3 × 13·7 c. and 21 ll.; good, clear naskh with rubrications; dated the 24th of Jumāda I, A. H. 1098; scribe, Mullā Khidr Efendī b. al-Ḥājī Muṣṭafā; collated with the original.]

العقود اللؤلؤية في اخبار الدولة الرسولية Add. 2937–2941

See Nos. 177–181 *supra*.

687 عقيدة لابي عبد الله محمد بن عبد الرحمن الحوضي الهايطي Qq. 211<sup>7</sup>

A poem, entitled '*Aqida*, by Abū 'Abdillāh Muḥammad b. 'Abdu'r-Raḥmān b. 'Alī al-Ḥawḍī al-Hā'itī, beginning:—

الحمد لله الذي دلّ عليه ايجادنا ثم افتقارنا اليه

For description of MS. see Nos. 9, 10, and 612 *supra*. This poem occupies ff. 126–129, and is written in a large scrawly naskh, about 17 ll. to the page. No date.

688 عوارف المعارف مع شرح فارسي Gg. 5. 17<sup>1</sup>

The '*Awārifu'l-Ma'ārif* of Suhrawardī, with a Persian commentary. See *P. C.*, No. xxviii, pp. 87–89.

689, 690 عوامل جرجاني Qq. 211<sup>3</sup> Add. 417<sup>2,3</sup>

The '*Awāmil* or *Mi'at āmil* of Shaykh 'Abdu'l-Qāhir b. 'Abdu'r-Raḥmān al-Ḥurjānī. For Add. 417 see *P. C.*, No. clxxvii, p. 263. Qq. 211<sup>3</sup> comprises ff. 12<sup>b</sup>–18<sup>b</sup>. Each page

contains about 21 ll., and is written in a fairly clear but rather untidy naskh. No separate colophon. For description of MS. see Nos. 9, 10, 612 *supra*. Other copies in **Dd. 11. 19<sup>4</sup>**, **Ll. 6. 23<sup>8</sup>** (see *infra*, untitled MSS., v, § 4, c. Grammars), **Qq. 197<sup>4</sup>**, and **Add. 1072** (see *infra*, untitled MSS., ix), &c.

691, 692

Dd. 11. 33<sup>2</sup>

Add. 1901

العهد الذى شرطها محمد رسول الله لاهل الهة النصرانية

Two copies of the *Covenant made by Muḥammad the Apostle of God with the Christians*, beginning:—

العهد و الشرط آخ (as above) كتبه محمد رسول الله الى  
الناس كافة بشيراً و نذيراً على وديعة الله فى حقه لتكون  
حجة الله سجل دين النصرانية فى مشرق الارض و مغربها آخ

[**Dd. 11. 33** comprises ff. 46 of 21'4 × 14'0 c. and 10 ll.; large, good naskh; dated Paris, A.D. 1630, transcribed by انطون ويتراى (? Antoine Vitré), superintendent of the Imprimerie Royale. This portion of the MS. occupies ff. 37<sup>b</sup>–44<sup>a</sup>. **Add. 1901** is a long slip of paper, of which the top portion, containing part of the text, is torn off. It is 17 c. in width, and, in its present state, 131 c. in length, comprising 72 lines of text and the 34 signatures. The original document professes to have been written in A. H. 4.]

693–695

عيار دانش

{ **Add. 232**  
**Add. 233**  
**Add. 828**

Two copies (the first in two volumes) of the '*Iyār-i-Dānish* ("Touchstone of Knowledge") of *Abū'l-Faḍl b. Mubārak*. See *P. C.*, Nos. cccxiv–cccxvi, pp. 395–6.

696

عين الحيو

Add. 3153

The '*Aynu'l-Hayāt*, a well-known work on Shi'ite theology by *Mullā Muḥammad Bāqir Majlisī* (d. A.H. 1110–1111). See *P. C.*, No. xxvi, pp. 64–69.

697-699

عيون التواريخ

{ Add. 2921  
Add. 2922  
Add. 2923

Three different volumes of the '*Uyūnī't-tawārīkh*' ("Sources of History") of *Ṣalāḥu'd-Dīn Muḥammad Ibn Shākir b. Aḥmad al-Ḥalabī al-Kutubī*. See *H. Kh.*, No. 8463; *Wüstenfeld's Geschichtsschr. d. Araber*, No. 422; *B. M. A. C.*<sup>2</sup>, No. 472, p. 283. [Add. 2921, vol. ii, contains the years A. H. 11-52, and comprises ff. 94 of 27·3 × 18·2 c. and 25 ll., written in a large, clumsy, scantily-pointed naskh, not dated, and without colophon. Add. 2922, vol. xii, contains the years A. H. 505-555, and comprises ff. 201 of 26·0 × 18·0 c. and 23 ll., written in a good old naskh, with rubrications, without date or colophon. Add. 2923, defective at beginning, contains the years A. H. 735-760, and comprises ff. 172 of 21·6 × 15·0 c. and 17 ll., written in a fair old naskh, with rubrications, without date or colophon.]

700

غاية الاختصار فى الفقه

Qq. 122

A short compendium of Muslim Jurisprudence, entitled *Ghāyatu'l-ikhtiṣār fi'l-fiqh*, by the *Qādī Abū Shujā' Aḥmad b. al-Ḥusayn b. Aḥmad al-Isfahānī*. See *H. Kh.*, No. 8497; *B. M. A. C.*<sup>1</sup>, pp. 409-410; *B. M. A. C.*<sup>2</sup>, No. 307, p. 197; No. 1234, i, p. 791. For a commentary on the same, see No. 608 *supra*. [Ff. 37 of 20·1 × 15·0 c. and 19 ll.; fair naskh; rubrications; no date or colophon.]

701

غاية الوسائل الى معرفة الاوائل

Qq. 33

The *Ghāyatu'l-wasā'il ila ma'rifati'l-awā'il*, an extensive work on "the knowledge of beginnings," i.e. who first did or said various things, by *Isma'il Hibatu'llāh b. Abī'r-Riḍā al-Mawṣilī*. The work contains a large amount of interesting and curious information, amongst other things a notice of Rūdakī as "the first who composed fine poetry in Persian," which occurs on f. 178<sup>b</sup>, and runs as follows:—

أَوَّلُ مَنْ قَالَ الشَّعْرَ الْجَيِّدَ بِالْفَارِسِيَّةِ أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ حَكِيمٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ آدَمَ الرُّوْذَكِيِّ الشَّاعِرِ



المليح القول السائر الشعر المشهور ديوانه فى العجم و كان  
مقدماً فى الشعر فى زمانه بالفارسيّة على اقرانه و كان ابو  
الفضل البلعمى الوزير يقول ليس للروذكى فى العرب و العجم  
نظير

This notice is interesting, and would be much more so if, as the colophon seems to imply, the work had been composed during the poet's lifetime, the dates given for his death varying between A. H. 330 and 343 (Ethé's *Rûdagi, der Sâmânidendichter*, p. 673 of No. 25 of the *Nachrichten d. König. Gesellsch. d. Wissensch. d. G. A. Univ. zu Göttingen*), while this MS., though itself written in A. H. 1074, professes to be transcribed from one (probably an autograph) dated A. H. 306. But it is obvious that there is a serious error (of at least 300 years) in the date assigned to the original MS. in the colophon, for from the introduction it appears that it was dedicated to the *Atābak Shihābu'd-Dīn Tughril Beg*, who fell from power in A. H. 629 (A. D. 1231-2) and died in A. H. 631 (A. D. 1233). See de Slane's *Ibn Khallikān*, vol. iv, pp. 424, 432, and 433. No mention of this work is made by *H. Kh.* in his enumeration (vol. i, p. 490, No. 1467) of works of a similar character; nor can I find any mention of it elsewhere. [Ff. 256 of 27·2 × 17·6 c. and 19 ll.; good naskh; rubrications; pointed.] The colophon, already alluded to, runs as follows:—

آخر الجزو الثانى و بتمامه، تمّ كتاب غاية الوسائل الى  
معرفة الاوائل، قال فى الاصل المنقول منه هذا وافق الفراغ من  
كتابته ثامن عشر ربيع الآخر سنة ستّة و ثلثمائه و هذه النسخة  
نجزت فى اواسط <ذى> القعدة سنة اربع و سبعين و الف

*Gharā'ibu'l-Masā'il* ("Curious Questions"), by *Fāḍil Muḥammad b. Pīr-i-Darwīsh*. Composed in A. H. 976 (A. D. 1568-9) at Akhsīkat. See *P. C.*, No. xxiii, pp. 53-59.

## 703 غُرر الدُّرَر Add. 303

*Ghuraru'd-Durar*, a collection of traditions and anecdotes of holy persons, translated into Persian from the Arabic by *Abu'l-Barakāt Muḥammad b. Aḥmad b. Muḥammad al-Ḥusaynī*. See *P. C.*, No. xxi, pp. 48-51.

## 704 غُرر الخصائص Qq. 179

The *Ghuraru'l-Khaṣā'isī'l-wāḍiḥa wa 'araru'n-naqā'isī'l-fāḍiḥa*, by *Shamsu'd-Dīn Muḥammad b. Ibrāhīm b. Yaḥyā al-Kutubī*. See *H. Kh.*, No. 8589; *B. M. A. C.*<sup>2</sup>, Nos. 747-749, pp. 508-509. [Ff. 316 of 19'8 × 13'4 c. and 23 ll.; large, clear naskh; rubrications; not dated.]

705 غزلیات سلطان محمود غزنوی Add. 427<sup>3</sup>

Thirty-one ghazals ascribed to *Sultān Maḥmūd* of *Ghazna*, and addressed to *Ayāz*, occupying 6 ff. of a commonplace book. See *P. C.*, No. cccvi, ff. 22<sup>b</sup>-28<sup>b</sup>, pp. 390-391.

## 706 غزواتِ مدِیْنُو Dd. 4. 4

An anonymous Turkish mathnawī poem on the Conquest of Mitylene by the Turks, entitled *Ghazawāt-i-Midillī*, beginning:—

کلید کنج اسرار حکیم      باسر الله الرحمن الرحیم  
اکثر بو اسمله فتح اوله هر باب      مساعد اوله هر فصلنده اسباب

[Ff. 72 (ff. 6, 7, and 72 missing) of 20'9 × 15'1 c. and 11 ll.; fair Turkish naskh, pointed; no date or colophon, the last page being lost.]

707, 708 غنية الطلاب في معرفة الرمي والنشاب Qq. 178  
Qq. 240

Two copies of a treatise on Archery entitled *Ghunyatu't-tullāb fī ma'rifati'r-ramy wa'n-nushshāb*, by *Ṭaybughā al-Ashrafī al-Baklamishī al-Yūnānī*. See *B. M. A. C.*<sup>1</sup>, p. 667-8; *B. M. A. C.*<sup>2</sup>, No. 821, p. 557. The two MSS. begin alike, but differ in the later part of the work, and probably represent the two different recensions alluded to by Rieu in *B. M. A. C.*<sup>2</sup>,

*loc. cit.* [Qq. 178 comprises ff. 71 of 21·5 × 15·6 c. and 21 ll.; fair naskh; rubrications; dated Ramaḍān 27, A.H. 1174. Qq. 240 comprises ff. 204 of 18·0 × 12·9 c. and 9 ll.; large, clumsy naskh; rubrications; dated Sha'bān 8, A.H. 886; scribe, Yūsuf b. Aḥmad b. Khalīfa al-Khaṭīb.]

709, 710 فاكهة الخلفاء و مفاكهة الظرفاء Add. 766  
Add. 826

Two copies of the *Fākihātu'l-Khulafā' wa mufākahatu'dh-dhurarafā* of Ibn 'Arabshāh. See *H.Kh.*, No. 8689; *B.M.A.C.*, p. 340; *L.C.*, vol. i, pp. 307-8; *V.C.*, vol. i, p. 378. [Add. 766 contains ff. 178 of 26·4 × 17·8 c. and 28 ll.; large, clumsy naskh; rubrications; the last page is supplied in another hand, and what appears to have been a colophon is so much obliterated as to be illegible. Add. 826 contains ff. 247 of 26·9 × 18·5 c. and 17 ll.; fair naskh; rubrications; ff. 145-247 are in a later and worse hand, and are dated in the colophon Dhu'l-Hijja 12th, A.H. 1245.]

711 فالنامه Ii. 6. 46<sup>3</sup>

A Turkish *fāl-nāma*, or instructions for taking auguries from the Qur'ān, in verse, beginning:—

انوك آدن درم فرد احدر' قدیر قادر حی صمدر'

[The MS. comprises ff. 63 of 14·5 × 10·0 c. and 9 ll. This portion occupies ff. 51<sup>b</sup>-57<sup>a</sup>, is written in a fair Turkish naskh, and has no colophon. It consists of about 103 couplets.]

712 فالنامه Add. 838<sup>3</sup>

A Persian *fāl-nāma* in verse, of about 35 couplets. See *P.C.*, No. xvii, pp. 41-3.

713 فالنامه خواجه نصیر طوسی Add. 220

[Ff. 70<sup>b</sup>-72<sup>a</sup>.] Another Persian *fāl-nāma*. See *P.C.*, No. ccxcii, p. 375.

714 فالنامه قرعة الطالع' فال كلام المجید' فالنامه امام جعفر صادق Dd. 2. 47

Three *fāl-nāmas*, the first, called *Fāl-nāma-i-qur'atū't-tāli'* (ff. 19-28) in Turkish verse, with rudely-coloured diagrams;

the second, called *Fāl-i-Kalāmu'l-Maḥīd* (ff. 29-41) in Arabic; the third, called *Fāl-nāma-i-Ḥaḥfar-i-Ṣādiq* (ff. 49<sup>b</sup>-113<sup>a</sup>), also in Arabic, partly in prose, partly in verse, with diagrams. [The volume comprises ff. 127 of 30.5 × 20.8 c. and a variable number of lines; many coloured diagrams and cabalistic figures; written in a fair Turkish naskh; no colophon.]

715 فتاوى Dd. 4. 3

A collection of Turkish *fatwās* (72 in number) with Italian translation opposite.

716 فتاوى Ll. 5. 31<sup>3</sup>

Three *fatwās* occupying one page and one line (ff. 45<sup>b</sup>-46<sup>a</sup>) in a common-place book. See No. 101 *supra*.

فتاوى فى الطاعون Add. 3257<sup>12</sup>

[Ff. 173<sup>b</sup>-185<sup>a</sup>.] *Fatwās* on the Plague, by the *Shaykh* *Islām al-Kamālī*. See Part ii, under *Mysticism*.

717 فتح رب البرية بشرح القصيدة المقرية Qq. 159

A commentary on the *qaṣīda* of *Shaykh Shihābū'd-Dīn Aḥmad al-Maqqarī* beginning:—

سبحان من قسر الخطوط، فلا عتاب ولا ملامة،

اعمى و اعشى ثم ذو بصيرة و زرقاء اليمامة،

The commentary is by *Shihābū'd-Dīn Aḥmad as-Sindībī* b. 'Alī, and begins:—

الحمد لله الذى خلق من ماء الحياة انساناً، و جعله لعين  
هذا الزمان انساناً، آتخ

[Ff. 60 of 21.7 × 15.9 c. and 23 ll.; fair naskh; rubrications; dated Wednesday, Ṣafar 15th, A. II. 1169.]

718 فتوح افريقية Add. 772

The anonymous history of the Conquest of Africa by the Muslims described at p. 151 (No. cccvi) of *B. M. A. C.*<sup>1</sup>, but beginning rather differently as follows:—

الحمد لله فاتح النعم فضلاً منه المحسن بما لا يقوم احد  
بحقه و ان بلغ فى الخير غاية جهده آخ

[Ff. 129 of 22·7 × 16·2 c. and 17 ll.; written in a Moorish hand, with rubrications; dated the 28th of Jumāda II, A. H. 1246; scribe, Ṣāliḥ b. Muḥammad b. Ṣāliḥ المزار الشيخ من ابناء الشيخ سیدی حمد المارغنی.]

719-721 فتوح الشام المنسوبة للواقدى { Qq. 282  
Add. 781  
Add. 1067

Three different volumes on the Conquest of Syria by the Muslims, purporting to be by *Abū 'Abdīllāh Muḥammad b. 'Umar al-Wāqidī*. See *B. M. A. C.*<sup>1</sup>, pp. 147-149, 425, 580, 683; *B. M. A. C.*<sup>2</sup>, pp. 322-323, 826; and Nassau Lees' ed. in the *Bibl. Ind.* (1854). [Qq. 282 contains ff. 213 of 23·8 × 16·0 c. and 19 ll.; large, clear naskh, rubrications; dated Tuesday, 10th of Jumāda I, A. H. 819; scribe, Muḥammad b. Muḥammad b. 'Alī b. Balbān al-Mihmandār. Begins abruptly:—

قال الواقدى رحمة الله عليه قال ثم وثب ... آخ

The narrative begins with the storming of Dūmatu'l-Jandal (A. H. 12) by Khālīd, and ends with the invasion of Egypt by 'Amr in A. H. 19-20. Add. 781 contains ff. 207 of 21·0 × 15·4 c. and 26 ll.; is divided into two parts, the first comprising ff. 1-140 and dealing with the Conquest of Syria; the second comprising ff. 141-207 and dealing with the Conquest of "Egypt, Alexandria, 'Irāq, Aleppo, and the coasts and countries of Rūm." Written in a fair naskh, but in different hands. There is no colophon to the first part, but the second is dated the end of Rajab, A. H. 1250. The first part begins:—

قال عبد الله محمد بن عمر الواقدى رضى الله عنه قال  
حدثنى ابو بكر احمد بن حسن بن سالف (?) المخزومى آخ

It concludes with the Conquest of Egypt. The second part begins:—

قال اصحاب الحديث من التابعين فى فتوح مصر ارسل  
المقوقس الى عمرو بن العاص انكم قوم قد ولجتم فى بلادنا  
و الحاحتم على قتالنا آله

and ends with the surrender of Cæsarea to the Muslims in Rajab, A. H. 26. **Add. 1067** contains ff. 186 of 33'0 x 20'5 c. and 19 ll.; good, large naskh; rubrications; begins:—

الحمد لله الذى قمع الشرك و الظلام و انار بالمصطفى و  
اصحابه دين الاسلام الذين باعوا نفوسهم بان لهم الجنة ...  
اما بعد، فقال ابو عبد الله محمد بن عمر الواقدي رضى الله عنه  
ابو بكر احمد بن الحسين بن سفيان النحوى آله

Breaks off abruptly with the words:—

فقال من القلعة و انا من العرب المنتصرة فقالوا له هل لك  
تدلتنا على عورة هذه القلعة و نحن نطلق سبيلك فقال يا هولاء  
لو عرفت لما وسعنى .....

**Add. 3252** فتوح العراق و ديار بكر للواقدي 722

Account of the Conquest of 'Irāq and Diyār Bakr, ascribed to *al-Wāqidi*, beginning:—

الحمد لله رب العالمين و الصلاة و السلام الاتمان الاكملان  
على محمد سيد المرسلين و على آله و صحبه اجمعين،  
قال الواقدي رحمه الله حدثنا يونس ابن عبد الاعلا قال لهما  
فتح الله الشام على يد ابي عبيدة ابن الجراح كتب الى امير  
المؤمنين عمر بن الخطاب كتاباً يقول فيه آله

The volume contains in its latter part an account of the Berber and Egyptian campaigns, and of the excellences of

Egypt and the Nile, and ends, after an enumeration of the Coptic months, as follows:—

و هذا آخر ما جمعته من فضائل مصر و اخبارها للهوى و  
كتاب فتوح مصر لابن عبد الحليم

It presents, however, a continuous text. [Ff. 43 of 20·1 × 15·3 c. and 17 ll.; clear, rather large naskh; dated the 18th of Rajab, A. H. 816(?); scribe, 'Abbās b. Abū Bakr b. Ṣālīḥ b. Maḥmūd b. Dā'ūd as-Sūlā'ī.]

723 فتوح مصر و افريقيه من بلاد الغرب آتخ Qq. 216

Account of the Conquest of Egypt and Africa in the West, and of 'Irāq, Ḥiṣṣ, Alexandria, Syria, &c., ascribed to *Abū Fa'far Muḥammad b. Farīr at-Ṭabarī*. Begins:—

الحمد لله ... آتخ، و بعد، فهذا كتاب اذكر فيه ما روى عن  
الصحابة رضى الله تعالى عنهم من فتوح مصر و بعض بلاد  
الغرب و بلاد الروم آتخ

[Ff. 113 of 20·7 × 14·8 c. and 22 ll.; good naskh; rubrications; not dated.]

724, 725 فتوحات سكندرى Add. 314  
Add. 315

*Futūḥāt-i-Sikandarī*, a prose version of the Alexander-legend, based on Nidhāmī's *Sikandar-nāma*, by *Ghulām Husayn*, in two volumes, not uniform. See *P. C.*, Nos. ccxvii–ccxviii, pp. 309–310.

726 الفرج بعد الشدة Qq. 220

*Al-faraj ba'da'sh-shiddat*, a collection of anecdotes by *Sayyid 'Abdu'llāh b. Sayyid Muḥammad al-Ḥijāzī* commonly called *Ibn Qaḍībū'l-Bān* (d. A. H. 1006; see *H. Kh.*, No. 9446), based on the larger work of the *Qāḍī Abū 'Alī al-Ḥasan b. 'Alī at-Tanūkhī* (d. A. H. 384; see *H. Kh.*, No. 9002), and divided into four chapters as follows:—

الباب الأول فى ما ورد فى الكتاب و السنة من ذكر الفرج  
و ما تضمنه من الادعية المنجية من كل ضيق و حرج  
الباب الثانى فى ما جاء من الامثال و الحكم مع آثار مفيدة  
تذهب عن القلب وارد الامر الباب الثالث فى ما ورد من  
الاعبار المبنية عن لطف الله بعباده فى مجارى الاقدار الباب الرابع  
فى ما يناسب من الاشعار الراقية. مع ابيات مجربة لصرف  
النوازل الطارقة

[Ff. 70 of 20'4 × 14'3 c. and 23 ll.; good naskh; rubrications; not dated.]

727 فرج نامه Ff. 4. 36

The *Farah-nāma*, a Turkish *mathnavī* poem, beginning:—

حق تعالى حضرتندن صبح شام  
مصطفانوك روحينه يوز بيك سلام

The poem contains the interpretation and development of a hundred traditions. It is probably the work mentioned by *H. Kh.* (No. 9007) as having been composed in the reign of Sultān [Bāyazīd] Yıldırım by *Shaykh-zāda*. [Ff. 202 of 28'7 × 19'7 c. and 15 ll.; curious ill-formed but legible Turkish naskh; scribe, Muṣṭafā b. Hājī Sinān; not dated.]

728 فرحة الناظرين Oo. 6. 19

A compendium of history called *Farḥatu'n-Nādhirīn*, by Muḥammad Aslam b. Muḥammad Hāfidh al-Anṣārī al-Qādirī. See *P. C.*, No. lxi, pp. 117-119.

729 فرسنامه Add. 307

A Persian treatise on farriery (*Faras-nāma*) based on the Sanskrit *Sālihotra*. See *P. C.*, No. cxxx, pp. 213-215.

730, 731 فرهنگ جهانگیری Oo. 6. 6  
Add. 190

Two copies of the *Farhang-i-Fahāngīrī*. See *P. C.*, Nos. cxl, cxli, pp. 229-230.



- 732 Oo. 6. 5  
فرهنگ رشیدی

The *Farhang-i-Rashīdī*. See *P. C.*, No. cxlvi, p. 232.

- 733 Add. 194  
فرهنگ فارسی

An anonymous and untitled dictionary of Persian, Arabic, and Turkish words explained in Persian. See *P. C.*, No. clxxii, pp. 256-257.

الفريدة المبتلجة فى شرح القصيدة المنفرجة Qq. 197<sup>7</sup>

[Ff. 31-39.] See *infra*, untitled MSS., ix.

- 734 Add. 584<sup>1</sup>  
فصول اکبرى

The *Fuṣūl-i-Akbarī*, a work on Arabic Grammar by *Qāḍī Muḥammad Akbar* of Lucknow. See *P. C.*, No. clxxviii<sup>1</sup>, pp. 263-264.

- 735 Add. 3236  
فضائل الشام

A fragmentary work on the topography and excellences of Syria and Damascus, of which the authorship is not apparent. It seems to have formed part of a much larger work, for the first leaf is numbered 269, and the others 297-308 (13 ff. in all, of 20·2 × 15·0 c. and 29 ll.; small, neat naskh; rubrications). It begins:—

الحمد لله الذى جعل الشام فى وجه الارض شامة خضراء  
و زان عاطله بحالى عيون تروى آآخ

The first page (f. 269<sup>a</sup>), otherwise blank, bears the following note in a large, bad ta'liq:—

هذا الكتاب موجود عندنا بخط بعض تلامذة المصنف بهاء  
عليه ارسل للجناب فالىامول ارسال ما تيسر من اجزاء تاريخ  
الكتيبى ابن شاكرو ابن اياس و الصفدى و معاجم الذهبى  
فى الحديث و غيرهم من التواريخ و الانساب و كتب الحديث  
و معاجمها و ارسال مثل كتابنا المرسول لكم ان وجد و السلام

736

فضائل مصر  
فضائل بيت المقدس و الشامQq. 91<sup>1</sup>Qq. 91<sup>2</sup>

This MS. comprises ff. 140 of 17'6 × 12'6 c. and 15 ll. in first part, 11 ll. in second part. The *first part* (ff. 1-30) has no proper title, but is inscribed on f. 1<sup>a</sup>:—

اوراق جمعت فيها فضائل مصر و ما شرفها الله تعالى على  
ساير البلدان و ما خصّ فيها من العجايب و النواذر دون غيرها  
و ما فيها من الانبياء و الاولياء و العلماء و الصالحين و  
الزهاد و ما فيها من الآثار و غير ذلك و ما انزل في شأنها في  
الكتاب العزيز و ما قال في حقها النبي صلعم و ما تواتر فيها  
الاخبار آخ

It begins abruptly, without preface or doxology, as follows:—

اخبرنا الشيخ الفقيه الامام ابو الطاهر احمد بن محمد بن  
احمد السلمى الاصبهاني قال انبانا ابو طاهر محمد بن الحسين  
بن محمد آخ

The *second part* (ff. 32-139) is defective at the beginning, and opens abruptly with the words:—

استكمل جميع سنتي ابو مسهر حدثنا سعيد بن عبد العزيز  
عن زياد بن ابي سودة آخ

The first sectional heading runs (f. 35<sup>a</sup>):—

الترغيب في زيارة بيت المقدس و الصدقة و الصيام

This *second part* is written in a large, bold, good naskh; pointed, with rubrications, and is dated Rajab 1st, A.H. 765. The *first portion* is unpointed and undated.

737, 738

فقه اللغة

Qq. 48

Qq. 290

Two copies of the *Fiḡḡu'l-lughat wa sirri'l-'Arabiyyat* of Abū Maṣṣūr ath-Tha'ālībī. See H.Kh., No. 9177; B.M.A.C.<sup>1</sup>,

p. 755; *B. M. A. C.*<sup>2</sup>, No. 853, p. 580, and the references there given, amongst which reference is made to the first of these 2 MSS. which contains the *second part* of the work in addition to the first. [Qq. 48 comprises ff. 71 of 26·7 × 14·9 c. and 29 ll.; poor, but clear, naskh; rubrications; dated the 1st of Dhu'l-Ḥijja, A. H. 1141; part ii begins on f. 48<sup>a</sup>. Qq. 290 comprises ff. 215 (ff. 212, 213 missing) of 22·6 × 15·3 c. and 13 ll.; fine, large, bold old naskh, pointed; dated Thursday, the middle of Rajab, A. H. 600. The lacuna involves none of the text, which extends to § 29 of ch. xxx of Part i.]

739

فكوك الفصوص

Ll. 6. 21

The *Fukūku'l-Fuṣūṣ* of *Shaykh Ṣadru'd-Dīn Muḥammad b. Ishāq al-Qūnawī*, a commentary on the *Fuṣūṣu'l-Ḥikam* of *Shaykh Muḥyiyu'd-Dīn b. al-'Arabī*. See *H. Kh.*, No. 9180. [Ff. 56 of 16·8 × 8·8 c. and 29 ll.; written in different hands, varying from a scrawly ta'līq to a small, neat naskh; rubrications; dated Muḥarram 10, A. H. 891; scribe, Muḥammad b. Jum'a...ash-Shaybānī.]

740

فوائد الاختيار فى الطبابة

Add. 216<sup>8</sup>

A medical treatise by *Yūsufī* entitled *Farwā'idu'l-akhyār*. See *P. C.*, No. clxxxvi<sup>8</sup>, pp. 278–279.

741

فوائد الامالى و فرائد اللآلى

Dd. 12. 9

*Farwā'idu'l-amālī wa farā'idu'l-la'ālī*, a Turkish treatise on the religious obligations incumbent on good Muslims, beginning:—

الحمد لله الذى جعل العلماء ورثة الانبياء و جعلهم بين  
عباده المومنين المقتدى آخ

The author, who does not mention his name, describes himself as a disciple of a divine named Muḥammad Efendi, whom he pompously qualifies as:—

علماء دينندن و فضلاء دهرندن قدوة العارفين مفخر اهل

السنة و الجماعة سلطان واعظين قامع الفسقاء الفجرة الباغية  
المتدعين ناقل كتاب الله عامل سنة سيد المرسلين اوستادم  
اوسطواني

The last and chief part of the book (ff. 33<sup>a</sup>–125<sup>a</sup>) contains a number of legal and religious questions or problems (مسئلة) and their solutions. [Ff. 125 of 17·1 × 10·8 c. and 15 ll.; good Turkish naskh; rubrications; no date or colophon.]

742-744 الفوائد الضيائية { Add. 582  
Add. 763  
Add. 809

The commentary of 'Abdu'r-Raḥmān Fāmī on the *Kāfiya*, entitled *al-Fawā'idu'd-Diyā'iyya*. See *H. Kh.*, Nos. 9272, 9707 (vol. v, p. 10); *B.M.A.C.*<sup>1</sup>, pp. 232, 472; *B.M.A.C.*<sup>2</sup>, p. 610. [Add. 582 comprises ff. 210 of 24·3 × 15·8 c. and 19 ll.; fairly good Indian naskh; dated Ramaḍān 16th, A. H. 1132; scribe, Muḥammad Imām b....Muḥammad Fāḍil b. Khudā-bakhsh. Add. 763 comprises ff. 191 of 21·4 × 13·6 c. and 19 ll.; small, good naskh, text overlined in red; dated Rabī' I, A. H. 1198; scribe, Sayyid Aḥmad 'Afif b. Sayyid Sa'id al-Kattāb. Add. 809 comprises ff. 179 of 24·8 × 18·2 c. and 17 ll.; legible Indian ta'liq; text overlined in red; dated June 22nd = Ṣafar 20th, A. D. 1801; scribe, Muḥammad 'Alī.]

745 فوائد صفويه 00. 6. 41

*Fawā'id-i-Ṣafawīyya*, a history of modern Persia, and especially of the Ṣafawī dynasty, by *Abu'l-Hasan b. Ibrāhīm* of *Qazwīn*. See *P. C.*, No. lxii, pp. 119–120.

الفوائد الفناوية Add. 2890  
The *Fawā'idu'l-Fanāriyya*. See *infra*, s. v. كتاب الفناوى.

746 فهرست اسماء مؤلفات السيوطى Qq. 89<sup>1</sup>

A list of the works of *Shaykh Jalālu'd-Dīn Abu'l-Faḍl* 'Abdu'r-Raḥmān b. Kamālu'd-Dīn Abū Bakr b. Muḥammad b. Sābiqū'd-Dīn Abū Bakr b. al-Fakhr b. aṣ-Ṣalāḥ b. Nāṣiru

'*d-Dīn Muḥammad b. al-Faṭḥ Hammāmu'd-Dīn al-Khudayrī as-Suyūṭī ash-Shāfi'ī*. The books enumerated are arranged in ten groups, beginning with Commentaries on the Qur'ān, and ending with historical treatises. [The MS. contains ff. 36 of 19·5 × 13·5 c. and 21 ll.; of which this portion occupies ff. 2<sup>a</sup>–11<sup>a</sup>; good, clear naskh. The colophon at the end of the second treatise in the volume (on f. 28<sup>b</sup>) gives A. H. 1181 as the date of transcription.]

747

فیروزنامه کامی

Add. 309

[Ff. 109<sup>a</sup>–112<sup>a</sup>.] A Turkish mathnavī poem entitled *Fīrūz-nāma* by *Kyāmī Efendi*, and beginning:—

مشعل از ظلمت گنج دهن، نور تجلیء جمال سخن

For general description of the MS. see No. 103 *supra*.

748

قاعدهء شناختن شانه

Add. 216<sup>1</sup>

A short treatise (ff. 1<sup>b</sup>–2<sup>b</sup>) on divination by means of the shoulder-blades of sheep. See *P. C.*, No. clxxxvi<sup>1</sup>, p. 277.

749–756

قاموس فیروزآبادی

{ Dd. 2. 53 Gg. 5. 14  
Qq. 38 Nn. 3. 71  
Nn. 3. 72 Nn. 3. 73  
Add. 847 Add. 3509

Six copies in eight volumes of the celebrated Arabic Dictionary entitled the *Qāmūs* of *Fīrūzābādī*. See *H. Kh.*, No. 9343; *B. M. A. C.*<sup>1</sup>, pp. 229, 468, 640, 692; *B. M. A. C.*<sup>2</sup>, pp. 588–590, &c. [**Dd. 2. 53** comprises ff. 395 of 28·5 × 15·2 c. and 37 ll.; very small, neat naskh; partly pointed; rubrications, &c.; marginal notes and glosses; not dated. **Gg. 5. 14** comprises ff. 554 of 32·4 × 21·0 c. and 31 ll.; excellent naskh; partly pointed; rubrications, gold margins, &c.; not dated; bought in Constantinople for Erpenius in March, A. D. 1609, for 74 golden ducats. **Qq. 38** contains the first portion of the work, down to the end of the letter ر (الیر), and comprises ff. 345 of 26·0 × 17·5 c. and 23 ll.; large, fairly good naskh; partly pointed; rubrications; dated Wed., 26th of Rabī' I,

A. H. 808; scribe Yā-sīn b. Muḥammad b. 'Ubayd; collated throughout. **Nn. 3. 71, Nn. 3. 72, and Nn. 3. 73** represent 3 volumes (vol. i, ذ-أ; vol. ii, ط-ر; vol. iii, ل-ع) of the Turkish translation of the same work. The *first* vol. is defective at the beginning (the first word is التدريب); comprises ff. 572 of 33'0 × 22'0 c. and 35 ll.; is written in fair Turkish naskh; and is dated the 10th of Rabi' II, A. H. 1201. The *second* vol. comprises ff. 329, similar to the first, and is dated the same; scribe, *Darwīsh Yūsuf al-Khalwatī*. The *third* vol. comprises ff. 411, and is dated the 4th of Ṣafar, A. H. 1208. **Add. 847** is a beautiful copy, comprising ff. 614 of 35'5 × 20'5 c. and 30 ll.; excellent naskh; rubrications; ff. 1<sup>b</sup> and 2<sup>a</sup> richly illuminated; transcribed at Isfahān in A. H. 1081 by Muḥammad Ṣādiq b. Ibrāhīm al-Ḥusaynī al-Māzandarānī. **Add. 3509** contains ff. 472 of 32'2 × 21'0 c. and 31 ll.; neat, fairly legible naskh; rubrications; margins ruled in colours; dated the beginning of Ṣafar, A. H. 952; collated (apparently with a copy made from the author's original transcript); scribe, 'Abdu'l-Jabbār.]

757

القانون فى ديوان الرسائل

Qq. 244

A manual for the guidance of those employed in the Chancery of the Foreign Office entitled *Qānūnī'r-Rasā'il*, or more fully *al-Qānūn fī Dīwānī'r-Rasā'il*, of uncertain authorship, beginning:—

الحمد لله الذى خلق الانسان ابتداءً بالاحسان اليه و بصره  
مراشده تميمًا للنعمة عليه و علمه البيان ليهتدى به الى طريق  
الصواب آتخ

Concerning the Government office called *Dīwānī'r-Rasā'il*, see Kazimirski's Preface to his edition of the *Dīwān of Minūchihri*, p. v, and von Kremer's *Culturgeschichte des Orients unter den Chalifen*, vol. i, p. 174. The author of this manual states that he deals in it with the Egyptian usage (f. 4<sup>a</sup>, end):—

و بَيَّنْتُ الامر فيه على ما يقتضيه حكم البلاد المصريَّة و  
الامر المتعارف فيها الآن دون غيره من الاوقات،

[The MS. comprises ff. 79 of 16·9 × 11·7 c. and 15 ll., and is written in a large, good old naskh. This treatise ends on f. 37<sup>a</sup>, and is dated Monday, Dhu'l-Hijja 16th, A. H. 597. The remainder of the volume is filled by an acephalous and anonymous work of a similar character, comprising ten chapters, of which the two first and part of the third are missing, and seems to be a Manual for employes of the *Diwānu'l-Kharāj* or Treasury. It is in the same handwriting as the other treatise, but is not dated.]

758 قانون الفرس Dd. 6. 32<sup>1</sup>

A Persian-Turkish glossary entitled *Qānūnu'l-Furs*. See *P. C.*, No. clxiii<sup>1</sup>, pp. 245-246.

759 قانون نامه پادشاهی Dd. 11. 20<sup>4</sup>

A manual of Ottoman laws in 24 sections, beginning:—

نشان همايون حكم نافذ ميمون انفده الله تعالى الى يوم  
يبعثون حكم اولدور كه ولايت قيرمان و توقت و اماسيه و  
قسطه مونى و انقره و سوري حصار و سلطان اوڭى و اميرلو  
قاضلرينه بوندن اول حكم همايون گوندربول آخ

[The MS. comprises ff. 151 of 19·6 × 15·0 c. and (in this part) 13 ll. This portion occupies ff. 103-147. No date or colophon. Fair clear Turkish naskh, but ill-spelt.]

### ‘القران’. THE QUR’ĀN: COMPLETE COPIES.

760 Dd. 2. 54

A *Qur’ān* in a Moorish hand, with rude illuminations, dated Friday, Muḥarram 18th, A. H. 1046. Ff. 184 of 28·6 × 20·6 c. and 21 ll.

761

Dd. 5. 17

A *Qur'ān* in a large, clear, comparatively modern naskh hand, with rubrications. No date or colophon. Ff. 351 of 19'0 × 12'9 c. and 11 ll.

762

Dd. 11. 4

A *Qur'ān* in a good naskh hand with rubrications, dated the middle of Rabī' II, A. H. 1086. Ff. 310 of 20'5 × 14'5 c. and 13 ll.

763

Ff. 6. 37

A *Qur'ān* in good naskh, with rubrications, dated Muḥarram 28th, A. H. 1046; scribe, Muṣṭafā az-Zaynī al-'Ulwānī. Ff. 318 of 19'6 × 13 c. and 15 ll.

764

Gg. 2. 4

A fine old *Qur'ān* in large, clear naskh, with rubrications; last page supplied in modern hand. Ff. 254 of 29'2 × 20'2 c. and 17 ll.; no date or colophon. Two leaves from what appears to be a work on traditions are bound in at the end.

765

Gg. 3. 17

A *Qur'ān* in clear, modern naskh, with rubrications; not dated; scribe, Ḥasan b. Ṣāliḥ al-Qudṣī.

766

Ii. 6. 9

A fine *Qur'ān* in beautiful old naskh, with rubrications; punctuation and names of *sūras* in gold. Ff. 310 of 17'2 × 12'9 c. and 11 ll. A hardly legible date, taken in conjunction with the handwriting, appears to indicate that the MS. dates from about A. H. 600.

767

Ii. 6. 48

A neatly-written *Qur'ān*, in small, clear naskh, punctuated and headed in red. Ff. 404 of 15'0 × 9'5 c. and 13 ll. No date or colophon.



768

Kk. 2. 17

Another *Qur'ān* written in a large, scrawly, probably European hand of the sixteenth century. There are some notes in Castell's short-hand or cypher on the terminal pages. Ff. 284 of 36·5 × 23·8 c. and 13 ll. Not dated.

769

Ll. 5. 27

Another *Qur'ān* in clear naskh with rubrications, without date or colophon. Ff. 343 of 20·9 × 14·6 c. and 13 ll. An index in a 17th century European hand is prefixed.

770

Mm. 6. 8

Another *Qur'ān* in clear naskh, with rubrications. The volume originally comprised ff. 262, but the last four (of which three were probably blank) are missing. The leaves measure 18·0 × 12·5 c., and each contains 17 ll.

771

Nn. 3. 75

A splendidly written and illuminated *Qur'ān* from the Library of Tippoo Şāhib, presented to the University by the Court of Directors of the East India Company on August 15th, A.D. 1806. The volume has at the beginning several magnificent *'unwāns*, and concludes with some prayers and a *fāl-nāma*. Ff. 300 (4 of which did not belong to the original) of 39·3 × 25·0 c. and 12 ll. Not dated, but notes of ownership of A. H. 1028 and 1066 occur at the beginning.

772

Add. 179

Another *Qur'ān* in a large, good, clear, quite modern naskh, with rubrications. Ff. 377 of 39·3 × 25·1 c. and 11 ll. Not dated.

773

Add. 227

Another *Qur'ān*, written in a small, neat naskh, with rubrications and punctuation in yellow. Ff. 308 of 16·3 × 9·4 c. and 15 ll. Not dated.

774

Add. 284

Another *Qur'ān*, written in a large Indian naskh, with rubrications, on flimsy Indian paper. Ff. 389 of 29'0 × 17'5 c. and 13 ll. Not dated. Scribe, 'Abdu'llāh.

775

Add. 576

A well-written and richly illuminated *Qur'ān*, beginning with several beautiful *'unwāns*, and ending with a prayer and a colophon. Ff. 242 of 25'2 × 15'8 c. and 19 ll. Written, as it would appear, for Muḥammad Shāh in A. H. 1256 by Muḥammad Ḥasan b. Muḥammad Ja'far al-Iṣfahānī.

776

Add. 760

Another *Qur'ān*, written in neat, small naskh within gold borders; punctuation in gold. No colophon or date. Ff. 304 of 16'5 × 10'5 c. and 15 ll.

777

Add. 767

A plainly-written *Qur'ān*, wanting a few of the short *sūras* at the end. Ff. 316 of 21'1 × 14'3 c. and 13 ll. Not dated.

778

Add. 3176

Another *Qur'ān*, written in a large, plain Indian naskh between blue and red margins on Indian paper. Ff. 439 of 24'4 × 16'3 c. and 12 ll. No date or colophon.

779

Add. 3177

A small, minutely written and illuminated *Qur'ān*, without date or colophon. Ff. 196 of 12'4 × 7'8 c. and 23 ll.

780

Add. 3221

Another *Qur'ān*, defective at end (from *Sūratu'l-Kawthar*), in a large Moorish hand. Headings in red and blue. Ff. 238 of 23'8 × 18'5 c. and 17 ll.

781

Add. 3488

Another *Qur'ān*, written in a neat naskh with rubrications, fully pointed. No date or colophon. Ff. 306 of 18'0 × 12'1 c. and 15 ll.

## THE QUR'ĀN: PORTIONS.

782

Dd. 6. 3

The second half of the *Qur'ān*, from Sūra xix to the end. Ff. 132 of 19'0 × 14 c. and 15 ll. Large, clumsy naskh; no colophon or date.

783

Ad. 3243

The fourth of the 30 *juz'* into which the *Qur'ān* is divided (Sūra iii, 86–Sūra iv, 28), in a large Moorish hand, pointing in red, punctuation in yellow. Ff. 33 of 13'5 × 10'5 c. and 9 ll. No date or colophon.

784

Ll. 6. 28

The seventh *juz'* of the *Qur'ān* (Sūra v, 85–vi, 111). Ff. 24 of 15'3 × 10'4 c. and 10 ll. Fair naskh, no colophon.

785

Dd. 3. 80

The twenty-ninth *juz'* of the *Qur'ān* (Sūra lxxvii–lxxviii). Ff. 26 of 14'9 × 10'0 c. and 9–11 ll.; fair naskh; no colophon.

786

Dd. 5. 58

The thirtieth (last) *juz'* of the *Qur'ān* (Sūra lxxviii–end). Ff. 26 (last missing) of 19'5 × 12'5 c. and 9 ll. Poor but clear naskh. No colophon.

787

Add. 331

Selections from the *Qur'ān*, consisting of Suras vi, v. 3–end, xxxvi, xlv, xlviii, lv, lvi, lxi, lxvii, lxxviii, lxxxvi, lxxxix, xcix–end. Ff. 87 of 14'6 × 9'4 c. and 9 ll.; good naskh; rubrications, and punctuation in green. No colophon or date.

## THE QUR'ĀN: KUFIC FRAGMENTS.

788

Add. 743<sup>1</sup>

Qur. xii, 8–23. [F. 1 of 25'3 × 18'4 c. and 18 ll.]

789

Add. 743<sup>2</sup>

Qur. xx, 63–66. [F. 1 of 15'5 × 13'4 c. and 5 ll.] See Add. 1135 *infra*.

**790** **Add. 743<sup>3</sup>**

Qur. xxxvii, 114-154. [F. 1 of 18·1 × 15·6 c. and 16 ll.]

**791** **Add. 1111**

Qur. i, 1-ii, 228. [Ff. 83 of 16·0 × 10·3 c. and 7 ll.]

**792** **Add. 1112<sup>1</sup>**

A small fragment of Kūfic writing, partly obliterated.  
[F. 1 of 10·0 × 7·7 c. and 5 ll.]

**793** **Add. 1112<sup>2</sup>**

Another smaller and more mutilated fragment, containing  
part of Qur. xli, 21-23. [F. 1 of 8·0 × 6·2 c. and 5 ll.]

**794** **Add. 1113**

Qur. ii, 127-iii, 123. [Ff. 16 of 11·5 × 8·8 c. and 21 ll.]

**795** **Add. 1114**

Qur. ii, 247-249 and 254-256. [Ff. 2 of 22·2 × 15·2 c. and  
8 ll.]

**796** **Add. 1115**

Qur. iii, 8-iv, 64. [Ff. 60 of 16·5 × 11·5 c. and 7 ll.]

**797** **Add. 1116**

Qur. iii, 55-83. [Ff. 37 of 18·9 × 12·2 c. and 3 ll.]

**798** **Add. 1117**

Qur. iii, 113-197. [Ff. 58 of 16·0 × 10·5 c. and 6 ll.]

**799** **Add. 1118**

Qur. iii, 141-154. [Ff. 2 of 23·0 × 15·9 c. and 14 ll.]

**800** **Add. 1119**

Qur. iv, 133-143. [Ff. 2 of 15·5 × 11·6 c. and 7 ll.]

**801** **Add. 1120**

Qur. v, 59-vi, 3. [Ff. 28 of 19·2 × 13 c. and 7 ll.]

- 802 Add. 1121  
Qur. vi, 58-116. [Ff. 2 of 12'6 × 13'4 c. and 23 ll.]
- 803 Add. 1122  
Qur. vii, 171-194. [Ff. 2 of 21'4 × 15'0 c. and 15 ll.]
- 804 Add. 1123  
Qur. vii, 124-139; vii, 154-178; vii, 198-viii, 13; x, 109-xi, 18-19. [Ff. 5 of 27'2 × 20'0 c. and 18 ll.]
- 805 Add. 1124  
Qur. vii, 202-x, 56. [Ff. 96 of 17'0 × 11'3 c. and 7 ll.]
- 806 Add. 1125  
Qur. viii, 10-73. [Ff. 2 of 37'5 × 28'0 c. and 23 ll.]
- 807 Add. 1126  
Qur. viii, 50-ix, 94. [Ff. 16 of 16'7 × 10'8 c. and 12 ll.]
- 808 Add. 1127  
Qur. x, 68-75. [Ff. 6 of 17'6 × 12'3 c. and 5 ll.]
- 809 Add. 1128  
Qur. x, 107-xi, 44. [Ff. 2 of 17'4 × 12'5 c. and 13 ll.]
- 810 Add. 1129  
Qur. xiii, 6-15. [Ff. 8 of 16'2 × 12'3 c. and 6 ll.]
- 811 Add. 1130  
Qur. xv, 96-xvi, 25. [F. 1 of 25'4 × 18'7 c. and 18 ll.]
- 812 Add. 1131  
Qur. xvi, 16-xvii, 37. [Ff. 10 of 18'6 × 14'2 c. and 13 ll.]
- 813 Add. 1132  
Qur. xvi, 68-xviii, 22. [Ff. 60 of 18'5 × 12'9 c. and 7 ll.]

814 Add. 1133

Qur. xvi, 67-93. [F. 1 of 15.4 × 8.7 c. and 17 ll.]

815 Add. 1134

Qur. xvii, 2-xviii, 68. [Ff. 40 of 13.5 × 10.0 c. and 7 ll.]

816 Add. 1135

Qur. xx, 57-63 (continued in **Add. 743**) and xx, 83-89. [Ff. 2 of 18.5 × 12.1 c. and 5 ll.]

817 Add. 1136

Qur. xxii, 22-69. [Ff. 8 of 16.5 × 10.5 c. and 8 ll.]

818 Add. 1137

Qur. xxii, 61-xxxvi, 27. [Ff. 94 of 15.2 × 9.5 c. and 9 ll.]

819 Add. 1138

Qur. xxiii, 1-xxv, 22 (= Juz' 18). [Ff. 97 of 11.0 × 6.0 c. and 5 ll. The text ends on f. 94<sup>a</sup>.]

820 Add. 1139

Qur. xxiii, 19-xxxii, 5. [Ff. 51, some missing, of 23.0 × 16.6 c. and 17 ll.]

821 Add. 1140

Qur. xxiii, 26-46 and xxiv, 1-14. [Ff. 2 of 21.2 × 14.2 c. and 15 ll.]

822 Add. 1141

Qur. xxiv, 32-xlii, 13. [Ff. 55 of 12.5 × 8.6 c. and 13 ll.]

823 Add. 1142

Qur. xxvi, 199-xxvii, 13 (then ff. 2-5 missing) and xxviii, 17-36 (Maghribi). [Ff. 2 of 12.4 × 11.6 c. and 16 ll.]

824 Add. 1143

Qur. xxix, 11-42. A very fine, well-preserved specimen, illuminated with gold. [Ff. 8 of 31.6 × 23.0 c. and 9 ll.]

825

Add. 1144

Qur. xxix, 43-xxxix, 34. [Ff. 2, 9, 31-40 of 12'1 × 8'6 c. and 4 ll.]

826

Add. 1145

Qur. xxxi, 31-xxxiii, 49. [Ff. 8 of 17'8 × 13'5 c. and 12 ll.]

827

Add. 1146

Qur. xxxiii, 52-xxxiv, 10. [Ff. 2 of 41'5 × 34'3 c. and 21 ll.]

828

Add. 1147

Nine leaves, much mutilated by fire and ill-usage, containing portions of the Qur'ān which include xxxvi, 45-70; xxxvii, 57-103; xxxvii, 150-xxxix, 21. [Ff. 8 of 36'0 × 26'5 c. and 15 ll.]

829

Add. 1148

Qur. xl, 5-18; xxxix, 68-xl, 5; xl, 84-xli, 13. [Ff. 3 of 21'6 × 14'5 c. and 16 ll.]

830

Add. 1149

Qur. xl. 12-66. [Ff. 4 of 17'3 × 11'6 c. and 15 ll.]

831

Add. 1150

Qur. liv, 9-lxxxvi, 9. [Ff. 44 of 15'0 × 11'0 c. and 12 ll.]

832

Add. 2964

Qur. xviii, 74-xx, 135 (= Juz' 16). [Ff. 91 (f. 92, containing last 6 words of the Sūra, missing) of 12'0 × 9'8 c. and 5 ll.; on parchment; illuminated.]

#### THE QUR'ĀN WITH TRANSLATIONS OR GLOSSES.

833

Add. 206

The *Qur'ān*, with interlinear Persian translation, dated A. H. 1108. See *P. C.*, No. xvi, pp. 40-41.

834

Add. 832

A complete Persian translation of the *Qur'ān*, without the original text. See *P. C.*, No. xviii, pp. 43-45.

835

Add. 838

The *Qur'ān*, with interlinear Persian translation. See *P. C.*, No. xvii, pp. 41-43.

836

Dd. 9. 50

The *Qur'ān*, complete, with interlinear Turkish (and, as far as f. 25<sup>b</sup>, Persian) translation. [Ff. 150 of 30·4 × 19·4 c. and 9 ll. of text in large, clear naskh, the glosses written obliquely between the lines; not dated.]

837

Mm. 4. 11

A Latin translation of the *Qur'ān*, of which the last three *sūras* are missing. [Ff. 129 of 31·0 × 21·4 c. and 26-28 ll. Very neat, clear, scholarly 17th century hand.]

838

Mm. 5. 26

Another Latin translation of the *Qur'ān*, beginning at v. 16 of *Sūra ii*, and ending with v. 11 of *Sūra xlix*. The text (written on the versos of the leaves) accompanies the translation as far as f. 50. [Ff. 272 of 30·3 × 21·6 c. and 18 ll. The writing, clear and good in the earlier portion of the MS., becomes very cursive and full of contractions after f. 225.]

839, 840

قرآن السعدين

Dd. 12. 7

Add. 3194<sup>2</sup>

Two copies of the *Qirānū's-sa'dayn* of *Amīr Khusrāw* of Dihli. See *P. C.*, Nos. ccliv and cccxl<sup>2</sup>, pp. 343-344 and xxxviii.

841

قُرَّةُ الْعَيْنِ فِي أَعْمَالِ الْخَطَايِنِ

Qq. 234<sup>1</sup>

*Qurratu'l-'ayn fī a'mālī'l-khata'ayn*, by *Shaykh Yā-Sīn al-Faraḏī*, a treatise beginning:—



نحمدك يا من هديتنا الى استخراج المجهول بحساب  
الخطائين و نشكرك على ما منحتنا من طرقه الجليه المشيده  
على القوانين الحسابيه آآخ

and consisting of an Introduction, two chapters (the first containing five, the second six sections), and a Conclusion. [The MS. comprises ff. 66 of 20·7 × 16·4 c. and 24 ll., and is written in a fair modern naskh. It is, as stated in a note on f. 1<sup>a</sup>, the author's autograph. It contains two treatises, of which this, the first, ends on f. 47<sup>b</sup>.]

842 **قصة العيون في تاريخ اليمن الميمون** Add. 2894

*Qurratü'l-'uyûn fî târîkhi'l-Yamani'l-maymûn*, a history of Yaman from the time of Muḥammad to A. H. 1029, by *Ibnü'd-Daybā'*. See *B. M. A. C.*<sup>2</sup>, Nos. 587 and 591, pp. 378–379 and 382–383. [Ff. 246 of 31·6 × 21·3 c. and 22 ll.; large and coarse but clear naskh; date of transcription, Wednesday the 20th of Jumāda I, A. H. 1120; scribe, Aḥmad b. Ṣalāḥ al-Ḥalāl; written for Ṣafiyu'd-Dīn Aḥmad b. Maḥdī b. Muḥammad.]

843 **قرق وزیر** Dd. 4. 7

The well-known "Tales of the Forty Vezīrs" (*Qırq Vezir*) in Turkish, compiled by *Shaykh-zāda* in A. H. 850 (A. D. 1446–1447) in the reign of Sultān Murād II. See Pertsch's *Cat. of Berlin Turkish MSS.*, pp. 445–447 and 433–434; Belletête's edition; Bernhauer's and Gibb's translations; and Zenker, Nos. 728 and 729 and II, 681. [Ff. 350 of 20·4 × 15·1 c. and 11 ll.; bad, scrawly nasta'liq, carelessly written and spelt; rubrications; not dated.]

(قصه. See also above, s. v. حکایه.)

844 **قصه آدم خان و در خانی** Add. 320

The *Romance of Ādam Khān and Dur Khānī* in the Pashto or Afghān language. [Ff. 26 of 23·9 × 17·2 c. and 16 ll.; poor ta'liq; some rubrications; not dated.]

845 قصّة اسکندر الرومی Add. 3227<sup>2</sup>

The *Legend of Alexander the Great* in 40 chapters, translated from the Greek into Arabic by an anonymous Christian in the year A.D. 1669. [The MS. comprises ff. 116 of 20·6 × 14·2 c. and 17 ll.; large, clear naskh; rubrications; dated Ḥaẓīrān (June) 3, A.H. 1117; scribe, Ibrāhīm b. Ḥasūn the Syrian. The volume contains two separate works, of which this, the second, occupies ff. 28–116.]

846 قصّة تودّد Qq. 72

The *Story of the hand-maiden Tawaddud*, and the account of her dispute with the men of learning in the presence of Hārūnu'r-Rashīd, given on the authority of *Shaykh Abū Bakr* from 'Abdu'r-Rahmān b. Hishām from Ibrāhīm al-Yamānī. This story is from the *Alf Layla wa Layla* or "Thousand and one Nights" (Bulāq ed. of A.H. 1279, vol. ii, pp. 357–388), but the wording of the present version is different. See also *B. M. A. C.*<sup>1</sup>, No. dccvi<sup>1</sup>, p. 329<sup>a</sup>. [Ff. 56 of 18·8 × 12·8 c. and 15 ll.; large, good naskh; rubrications; no date or colophon.] See also **Qq. 129**, *infra*, s.v. *Yawāqītu'l-Mawāqīt*.

847 قصّه چهار درویش Add. 311<sup>2</sup>

The well-known *Story of the Four Dervishes* (*Qiṣṣa-i-Chahār Darvīsh*) in Hindustānī. See *P. C.*, No. cccxxiii, p. 403.

848, 849 قصّه حاتم طائی Add. 2669  
Add. 3254

Two different recensions of the *Story of Ḥātim-i-Ṭā'ī*. See *P. C.*, Nos. cccxix and cccxxxiii, pp. 399 and 420–422.

850 قصّة زید و کحلا Qq. 67

The *Story of Zayd and Kahlā*. Another tale in the style of the "Nights." [Ff. 155 of 20·1 × 14·8 c. and 15 ll.; clumsy but legible naskh; no date or colophon.]

## 851 قصّء سيف الملك Add. 221

The *Story of Sayfu'l-Mulk*, in Hindustānī verse, beginning:—

الہی جئت کا الہی تو سون، کرنہار جمر بادشاہی سو تون،

[Ff. 140 of 23·6 × 16·1 c. and 12 ll.; large, clear, clumsy ta'liq, with punctuation in red; no date or colophon.]

852 قصّء سيف الملك Add. 242<sup>3</sup>

The *Story of Sayfu'l-Mulk* in Hindustānī verse. See *P. C.*, No. cccxxvi<sup>8</sup>, pp. 405-406.

## 853 قصّء عيسى بن مريم Add. 1089

The *Story of Jesus the Son of Mary*, beginning:—

قصّء عيسى ابن مريم عليه الصلاة و السلام انه قال ذات  
ليلة قد صفت قدمي الى الصلاة قال اللهم (f. 2<sup>a</sup>) يا رب ارني  
في هذه الليلة من بعض عجايبك آخ

[Ff. 27 of 21·0 × 14·5 c. and 7 ll.; large, clear naskh; rubrications; dated Tuesday the 24th of Rabī' II, A. H. 1171; scribe, Sulaymān b. Muḥammad.]

854 Add. 278<sup>1</sup>

قصّء فرس العقيلي و ما جرى لها مع الامير ابى زيد،

An episode from the *Romance of Abū Zayd* or of the *Banū Hilāl*. See Nos. 535-536 *supra*. [Ff. 74 of 21·9 × 16·1 c. and 21 ll.; poor naskh; defective at end.]

## 855 قصّء فيروز شاه Ll. 5. 23

One volume (the 5th, according to the heading, and, to judge by the concluding words, not the last) of a Turkish story, dealing chiefly with the exploits of Fīrūz Shāh. [Ff. 108 of 20·8 × 14·7 c. and 20 ll.; good Turkish naskh; not dated.]

## 856 قصّة گل بكاولى Add. 3263

The *Story of the Rose of Bakāwalī* (Persian version).  
[See *P. C.*, No. cccxxxv, p. 422.]

## 857 قصّة مدينة النحاس و القماقر السليمانية الذى محبوب بها المردة Qq. 233

The *Story of the City of Copper, and the bottles wherein Solomon imprisoned the rebellious genies*. [Ff. 50 of 20·4 × 14·2 c. and 11 ll.; large, clear naskh, with rubrications, pointed and punctuated; dated Dhu'l-Hijja, A. H. 984.]

## 858 قصّة هيرا و رنجه Add. 322

The *Story of Hīrā and Ranja*, a versified Panjābī romance by *Mughbil*, described as "unique in this country and rare in the Panjāb, copied expressly for the owner of the book in 1856." [Ff. 48 of 28·5 × 18·8 c. and 15 ll.; fair ta'liq; comprising 354 verses or strophes of 4 lines each.]

## 859 قصة يوسف و ما جرى له مع الملك و مع زليخا Add. 1066

The *Story of Joseph and Zulaykhā* in Arabic, related on the authority of *Ka'bu'l-Aḥbār* and *Wahb b. Munabbih*. [Ff. 83 of 15·8 × 11·2 c. and 11 ll.; poor naskh; dated Wednesday the 3rd of Jumāda II, A. H. 1241; scribe, Muḥammad al-Barqāwī.]

860 قصّة يوسف Ll. 6. 17<sup>2</sup>

A Persian prose version of the *Story of Joseph*, by *Ṣadru 'sh-Sharī'a*, beginning:—

الحمد لله الذى هدانا للضلال القديم و الصلوة على حبيبه  
صاحب الخلق العظيم آخ

[For description of MS. see No. 607 *supra*. This portion occupies ff. 74<sup>b</sup>–85<sup>b</sup>, and is written in a small, scratchy, cursive nīm-shikasta; not dated.]

## 861 قصه يوسف Dd. 5. 37

The *Story of Joseph* in Malay. [Ff. 62 of 19'3 × 15'1 c. and 12 ll.; good, large naskh; transcribed in October, A.D. 1604 by Pr. Willems. See Van Ronkel's *Account of six Malay MSS. of the Cambridge University Library* in the *Bijdragen tot de taal-, land- en volkenkunde van Nederlandsch Indië*, 6<sup>e</sup> volgr. II, pp. 7-8.]

862 قصة يونس الصديق Add. 3227<sup>1</sup>

The *Story of Jonah* (Yūnus), preceded by an account of the death of Moses, compiled by a Christian whose name does not appear. [The MS. has been already described under No. 845. This portion occupies ff. 1-27 and is written in a fair naskh; scribe, Yūnus b. Khwāja Ḥasūn the Syrian; dated the year 1965 (of the Martyrs).]

## 863 قصص الانبياء للكسائي Add. 3266

The *Qisāṣul-anbiyā* ("Stories of the Prophets") of *al-Kisā'ī*, beginning:—

الحمد لله حق محامده و الشكر له على عوايده... قال الكسائي  
رحمة الله عليه اننى قد جمعت فى هذا الكتاب المستطاب خلق  
السموات و الارضين و الجن و الانس آخ

See *H. Kh.*, No. 9437; *B. M. A. C.*<sup>2</sup>, Nos. 497-499, pp. 298-299. [Ff. 164 of 20'3 × 14'7 c. and 17 ll.; clear naskh with rubrications; the last and three first leaves in a more modern hand; dated A. H. 1045.]

## 864 قصص الانبياء Add. 3258

Part of another collection of *Legends of the Prophets*, described as the 3rd volume, and containing the lives of Noah, Abraham, Nimrod, &c., beginning after the doxology:—

قال الناقل و هو اوهب (sic) رضى الله تعالى عنه انه لما  
كثر فى الارض الفساد آخ

[Ff. 81 of 20·9 × 15·4 c. and 18–21 ll.; large, ungraceful and untidy naskh; not dated.]

865 قصص الانبياء Ll. 5. 12

A Turkish version of the *Legends of the Prophets*, beginning:—

توکل قلدرد تنکریا بشلدم بو کتابی یکشنبه گون سعبان  
ای یدنجی کن یا رب سن قوت ورکل بونی یزمغا یا رب  
سن رحمت قلغل بونی یزنا و اوقیانہ و اکرنا و سوب دکلینا  
و دوست دوتنا.... هذا کتاب قصص الانبياء و فيه تفسير الاخبار  
الحمد لله رب العالمين كتبه كتاباً و لست ادرى او ما مَتَّ  
يُقَرى الكتاب.... هذا کتاب برسر محمد بن عبد الله رزقه الله  
علمًا و فهمًا و اديبًا بخطه حسن بن ناصرین مدینة البلیخی آخ

[Ff. 162 of 24·4 × 16·0 c. and 15 ll.; good, clear naskh, pointed, with rubrications; not dated, probably 9th or early 10th century of the Flight.]

866 قصص الانبياء Dd. 11. 9<sup>3</sup>

Another Turkish treatise on the Angels, the Prophets, &c., beginning, after the short doxology:—

تسبیح الملائكة الكروبيين سبحان الله عدد خلقه و زينة عرشه  
و مداد كلماته، انلروك اولولرى آد ياييل در شول قدر چق در  
حسابن بر تکرى تعالى بلور

[Ff. 136 of 20·6 × 15·0 c. and 15 ll.; contains 3 treatises, of which this, the last, occupies ff. 87<sup>b</sup>–136; good naskh, pointed, with rubrications; not dated.]

867 قصائد الوتریات فی مدح اشرف البریات Add. 779

Poems in praise of Muḥammad called *al-Qaṣā'idu'l-witriyya* by *Majdu'd-Dīn Abū 'Abdi'llāh Muḥammad b. Abū Bakr b. Rashīd al-Wā'idh al-Baghdādī*, with *takhmīs* by

*Muhammad b. 'Abdu'l-'Azīz al-'Irāqī*. See *B.M.A.C.*<sup>2</sup>, No. 1078<sup>1</sup>, p. 679, and references there given. [Ff. 84 of 20·2 × 14·8 c. and 16 ll.; clear, but ungraceful naskh, some leaves in a later hand; dated Saturday the 20th of Shawwāl, A. H. 989; scribe, Najmu'd-Dīn b. Zaynu'd-Dīn b. Sikandar.]

868 قصيدة ابى الحسن على بن ابى الرجال مع شرح Gg. 2. 16

The *Qaṣīda* of *Abu'l-Ḥasan 'Alī b. Abu'r-Rijāl*, with commentary by *Aḥmad b. al-Ḥasan al-Qunfudī al-Qusṭantīnī*. See *B.M.A.C.*<sup>1</sup>, p. 447<sup>a</sup>. [Ff. 56 of 24·5 × 16·4 c.; written in a Maghribī hand; dated A. H. 1004.]

869 قصیده در مدح افسوس علی Add. 3274

A *qaṣīda* in Hindustānī, by the poet *Farrukh*, in praise of Afsūs 'Alī; written in a large Indian *ta'līq* by Aṣghar 'Alī, one of the author's pupils, and beginning:—

یه ابکی باد بهاریکا برک و سامان هی

که جوش گل سی هر ایک بام و در گلستان هی

[Ff. 16 of 28·7 × 19·2 c. and 8 ll.; within coloured margins.]

870 قطر النداء و بلّ الصدا Add. 1093<sup>2</sup>

The grammatical work entitled *Qaṭru'n-nadā wa ballu's-Ṣadā*, by *Abū 'Abdī'llāh Muḥammad b. Yūsuf b. Hishām* (d. A. H. 762), with the author's own commentary, mentioned by *H. Kh.*, No. 9541 (vol. iv, p. 563, ll. 1–2). See also *B.M.A.C.*<sup>1</sup>, p. 692; *L.C.*, vol. v, p. 293. [The MS. comprises ff. 76 of 19·9 × 14·3 c. and 23 ll.; good, clear naskh; rubrications; dated Tuesday, 25 Rabi' I, A. H. 1051; scribe, Salīm al-Mālikī.... In the same vol. is bound up another grammatical work (ff. 16) described *infra*, s. v. لباب الاعراب.]

871 قلايد الجمان فى تعريف قبایل عرب الزمان Qq. 30

*Qalā'idu'l-jumān fī ta'rīfī qabā'ili 'Arabī'z-zamān*, an account of the genealogy of the Arab tribes, by *Shihābu'd-Dīn Aḥmad b. 'Abdī'llāh...al-Qalqashandī* (d. A. H. 821). See *B.M.A.C.*<sup>2</sup>, No. 595, pp. 386–387, and references there given.

[Ff. 49 of 29·8 × 18·9 c. and 33 ll.; fair naskh; rubrications; dated Monday, Muḥarram 12, A. H. 1164. At the end of the text, just before the colophon, A. H. 819 is given as the date of composition.]

872 القمر الطالع و نزهة المطالع Qq. 209

*Al-qamaru't-tāli' wa nuzhatu'l-muṭālī'*, a miscellany of anecdotes and information in 10 chapters and an Introduction, by 'Abdu'l-Karīm b. Kamālu'd-Dīn b. al-Ḥājj al-Anṣārī al-Khazrajī, beginning, after the doxology, as follows:—

و بعد، فهذا كتاب مجموع لطيف، قد حوى من كل فن  
ظريف، جمع من كتب عديدة و فوايد فريدة، و سمّيته  
القمر الطالع و نزهة المطالع و ربّته على عشرة ابواب، و خاتمة  
تشمّل على ما استحسّنا جمعه،

الباب الاول، فى العقل و الذكا و الحمق،  
الباب الثانى، فى الخير و الصلاح و ذكر الاخيار الصحاب  
و الاولياء،

الباب الثالث، فى مدح الكرماء و ذم البخلاء و الثقلاء،  
الباب الرابع، فى ذكر الدوابّ و الوحوش مرّتب على حروف  
المعجم،

الباب الخامس، يشتمل على نبذة من عجائب المخلوقات و  
خلق الجن و صفتهم،

الباب السادس، فيما جاء فى اليسر بعد العسر و الفرج بعد  
الشدة و مدح الصبر،

الباب السابع، فى مدح الحيا و التواضع و ذمّ الكبر و العجب  
و البخلاء،

الباب الثامن، فى الادعية و كلام النوم و ما يناسب ذلك،

الباب التاسع، فى الموشّحات و المقاطيع و ما يناسب ذلك،



الباب العاشر، فى الحكايات و النوادر و ما يناسب ذلك  
 الخاتمة، فيها استحسن جمعه نبذة من كتاب روح المجالس  
 و روح المجالس

[Ff. 230 of 20·6 × 14·8 c. and 21 ll.; large, clear naskh;  
 rubrications; dated Monday the 26th of Jumāda I, A.H. 1125;  
 scribe, 'Umar b. Ḥasan.]

873 قواعد زبان فارسى Oo. 6. 49<sup>3</sup>

*Qarwā'id-i-zabān-i-Fārsī*, a treatise on Persian grammar,  
 by 'Abdu'l-Wāsi' Hānsawī. See *P. C.*, No. lxxv<sup>3</sup>, p. 150.

### قوانين الرسل

*Qawānīnu'r-rusul* (Canones Apostolorum). See Part II,  
 untitled MSS., I, iii, s. v. Christian Offices &c.

874 قوانين الكمال المسيحى Add. 458

*Qawānīnu'l-Kamālī'l-Masīhī*, "Institutes of Christian  
 Perfection by Macarius the Egyptian. This manuscript was  
 translated from the English translation of Macarius' work on  
 Christian Perfection in Egypt, for the Rev. Dr Tatham, under  
 the care and sanction of the Coptic Patriarch" [signed]  
 "H. Tatham." A table of the chief events in the life of  
 Macarius, occupying pp. 1-4, is prefixed to the translation.  
 [Pp. 162 of 23·5 × 16·5 c. and 17 ll.; excellent naskh; trans-  
 lated from the English by Yuḥannā b. Mikhā'il in Cairo,  
 A. D. 1843.]

875 قهوة الانشاء Qq. 45

*Qahwatul-Inshā*, a collection of letters and documents  
 written by *Shaykh Taqī'u'd-Dīn Abū Bakr ibn Hujjat al-*  
*Ḥamarī* (d. A. H. 837), Secretary of State (منشى ديوان الانشاء),  
 by command of the Sultan of Egypt. See *H. Kh.*, No. 9681;  
*L. C.*, vol. i, p. 159. [Ff. 192 of 26·8 × 17·7 c. and 21 ll.; good  
 old naskh; rubrications; dated A. H. 889.]

876

قيس و عامر

Qq. 14

The *Book of Qays and 'Āmir*, and the wars and battles which passed between them, by *Shaykh Ḥasan*, in mixed prose and verse, beginning, after a short doxology:—

حكى و الله اعلم فيما مضى و تقدّم من احاديث العرب و  
اخبارها و لذيد اشعارها آخ

[Ff. 181 of 32·2 × 21·4 c. and 31 ll.; large and coarse, but clear, naskh; rubrications; no date or colophon.]

877

قيس و لبنى

Qq. 14<sup>a</sup>

The Poems and Love-adventures of Qays al-Laythī, Qays al-Āmirī, and Jamīl, beginning, after the doxology:—

و بعد فانى تتبعت اخبار المتيّمين من الجاهلية و  
المحصرمين، فلم اجد اصدقهم غراما، و لا ارقهم نظاما، من ثلاثة  
لا رابع لهم فى هذا الطريق، و لا مماثل لهم فيما ابرزوه من  
المعنى الدقيق، و اللفظ الرقيق، و هم القيسان ابن ذريح الليثى  
و ابن الملوّح العامرى، و جميل بن معمر العذرى، فاستخرت الله  
تعالى فى التقاط ما حسن من اخبارهم، و عذب من اشعارهم،  
ليتحلّى الاسماع بعقد من جواهر غزلهم منظم، و يقتدى بسننهم  
فى الغرام كلّ متيّم، و قد وسمته باحسن ما يميل من اخبار  
القيسين و جميل آخ

[Ff. 29 of 22·2 × 16·2 c. and 23 ll.; good naskh; rubrications; no date or colophon.]

878

الكافى للكلينى

Add. 683

The last of the 30 books which constitute *Abū Ja'far Muḥammad b. Ya'qūb al-Kulaynī's* great collection of Shī'a traditions known as the *Kāfī*; this last book, called **كتاب الروضة** (*Kitābu'r-Rawḍa*), treats of the personalities of 'Alī and the Imāms. See Loth, *I. O. A. C.*, No. 144, pp. 32-33;

*B. M. A. C.*<sup>2</sup>, No. 152, pp. 88–89. [Ff. 194 of 27·5 × 17·9 c. and 17 ll.; clear, good naskh; rubrications; dated Tuesday, Šafar 2, A. H. 1107; written in Murād-ābād.]

879

الكافي للكليني

Add. 3182

A larger portion of the same work, *viz.* the *Rawḍa* above described (ff. 344<sup>b</sup>–469<sup>a</sup>); and the *Furūʿ* (ff. 1<sup>b</sup>–342<sup>a</sup>), comprising the following books:—**كتاب النكاح** (ff. 1<sup>b</sup>–64<sup>b</sup>), dated Dhu'l-Hijja, A. H. 1061; **كتاب العقيقة** (ff. 64<sup>b</sup>–78<sup>a</sup>), dated Rajab 15, A. H. 1061; **كتاب الطلاق** (ff. 78<sup>b</sup>–111<sup>a</sup>); **كتاب العتق** (ff. 111<sup>b</sup>–118<sup>a</sup>), dated Sha'bān 15, A. H. 1062; **كتاب الصيد** (ff. 118<sup>b</sup>–124<sup>b</sup>), dated Sha'bān, A. H. 1062; **كتاب الذبائح** (ff. 124<sup>b</sup>–128<sup>b</sup>), dated Sha'bān 23, A. H. 1062; **كتاب الاطعمة و الاشربة** (ff. 128<sup>b</sup>–163<sup>b</sup>), dated Ramaḍān 11, A. H. 1062; **كتاب الاشربة** (ff. 163<sup>b</sup>–179<sup>b</sup>), dated Ramaḍān 23, A. H. 1062; **كتاب الزّبي و التّجمل و المروة** (ff. 179<sup>b</sup>–205<sup>a</sup>), dated Shawwāl 11, A. H. 1062; **كتاب الدواجن** (ff. 205<sup>b</sup>–210<sup>a</sup>), dated Shawwāl 17, A. H. 1062; **كتاب الوصايا** (ff. 210<sup>b</sup>–228<sup>b</sup>), dated Dhu'l-Hijja 13th, A. H. 1062; **كتاب المواريث** (ff. 228<sup>b</sup>–257<sup>b</sup>), dated Dhu'l-Hijja 20th, A. H. 1062; **كتاب الحدود** (ff. 257<sup>b</sup>–284<sup>b</sup>), dated Muḥarram 6, A. H. 1063; **كتاب الديات** (ff. 284<sup>b</sup>–315<sup>b</sup>), dated Šafar 29 [A. H. 1063]; **كتاب الشهادات** (ff. 316<sup>a</sup>–324<sup>a</sup>), dated Rabī' I, 20th, A. H. 1063; **كتاب القضايا و الاحكام** (ff. 324<sup>a</sup>–332<sup>b</sup>), dated the 6th (*sic*) of Rabī' I, A. H. 1063; **كتاب الايمان و النذر و الكفارات** (ff. 333<sup>b</sup>–342<sup>a</sup>), dated Wednesday the 12th of Rabī' I, A. H. 1063. Scribe (ff. 315<sup>b</sup>, 342<sup>a</sup>) Isma'īl b. Qāsim at-Tabrīzī. The *Rawḍa*, which follows the *Furūʿ*, was transcribed by Muḥammad Šāliḥ b. al-Waliyyī'l-Qummī, and is dated Ramaḍān 25, A. H. 1046. [Ff. 469 of 25·8 × 20·0 c., and 22 ll.; clear naskh, rubrications; bought by the author of this Catalogue in Tīhrān in A. D. 1888.]

880–883

الكافية لابن حاجب

Dd. 4. 8<sup>2</sup> Qq. 13

Add. 581 Add. 2901

The well-known Arabic grammar of *Ibn Ḥājib* called *al-Kāfiya*, with sundry commentaries. See *H. Kh.*, No. 9707;

*B.M.A.C.*<sup>2</sup>, Nos. 937-948, pp. 606-609, &c. **Dd. 4. 8<sup>2</sup>** [see No. 8 *supra*; ff. 24<sup>b</sup>-152<sup>b</sup>; 20·8 × 14 c. and 19 ll.; not dated; collated throughout; clear but ungraceful Turkish nasta'liq; text in red] contains the *Kāfiya* with a running commentary in Turkish by an anonymous writer. **Qq. 13** [ff. 314 of 31·6 × 20·7 c. and 31 ll.; clear but ungraceful naskh; rubrications and marginal notes; dated Sha'bān 17, A.H. 1078] contains the commentary on the *Kāfiya* of *Radī'u'd-Dīn Muḥammad b. al-Ḥasan al-Astarābādī*. See *H. Kh.*, vol. v, p. 7; Loth's *I. O. A. C.*, Nos. 912, 913, 952; *B. M. A. C.*<sup>2</sup>, No. 943, &c. **Add. 581** [ff. 110 of 24·0 × 13·5 c. and 6 ll. of text, in large, clear naskh, with interlinear notes in the first part of the volume; colophon partly obliterated, so that only the date of the month, Dhu'l-Qa'da 17, and the last figure of the year, 3, are legible] contains the text, with interlinear comments on the earlier part. **Add. 2901** [ff. 157 of 29·8 × 20·9 c. and 19 ll.; fair naskh; rubrications; dated Ṣafar, A.H. 1074] contains the *Kāfiya* with the commentary on it called *al-Muwashshaḥ* by *Shaykh Shamsu'd-dīn Muḥammad b. Abū Bakr b. Muḥammad al-Khabīṣī*. See *H. Kh.*, vol. v, p. 8; *B.M.A.C.*<sup>1</sup>, p. 232; *B.M.A.C.*<sup>2</sup>, No. 945, p. 608. Other copies contained in **Dd. 11. 19, Ll. 6. 23**, and **Add. 416** are described *infra*, under untitled MSS., V, § iv, *b*, Grammars.

884, 885

الكامل فى اللغة للمبرد

Qq. 25

Qq. 42

Two copies of the *Kāmil* of *Abū'l-'Abbās Muḥammad b. Yazīd*, better known as *al-Mubarrad*. See *L. C.*, vol. i, pp. 204-205; *V. C.*, vol. i, pp. 209-210; *H. Kh.*, No. 9744; and Wright's ed. (Leipzig, 1864), vol. i, p. v. [**Qq. 25** comprises ff. 214 of 29·2 × 17·7 c. and 35 ll.; small, clear naskh; rubrications; dated Muḥarram 20, A.H. 1146; scribe, Hājī Yūsuf b. Hājī 'Abdu'llāh b. Shaykh Yūsuf. **Qq. 42** comprises ff. 285 of 26·6 × 18·7 c. and 24 ll., of which the first book (ff. 1-144) is in a good modern naskh, not dated, and the remainder in a fine, ancient hand, dated Sha'bān 7, A. H. 562.]

## 886 كتاب الاشباه والنظائر الفقهية على مذهب الحنفية Dd. 5.42

The *Kitābu'l-ashbāh wa'n-nadhā'ir* on Hanefite Jurisprudence. The particulars as to the date of completion of the work (27th of Jumāda II, A. H. 969) given at the end identify it as the composition of *Zaynū'l-'Ābidīn b. Ibrāhīm b. Nujaym al-Miṣrī*, though the beginning differs from the usual one. See *H. Kh.*, No. 774; *B. M. A. C.*<sup>1</sup>, p. 124<sup>a</sup>; *L. C.*, vol. iv, pp. 140-143; Loth, *I. O. A. C.*, No. 272. [Ff. 165 of 19·5 × 11·7 c. and 21 ll.; small, neat nasta'liq; rubrications; date of transcription, Sha'bān, A. H. 993; scribe, Khalil b. Muḥammad; written in Constantinople.]

## 887 كتاب اشعار العارفين من آداب العلماء الفاضلين Qq. 177

An Anthology of Arabic poems, containing 1000 pieces arranged in hundreds. The compiler, apparently a Christian, does not mention his name, nor the date at which he wrote, but says that the poems are by contemporary men of letters, whose names, however, are not recorded. Begins:—

بسم الله الواحد الابدی الازلئ السرمدي و عليه اتكالى و  
به نستعين

كتاب اشعار العارفين من آداب العلماء الفاضلين

الحمد لله الذى خص الانسان بالنطق و الفصاحة و زيته  
تكرماً بالعلم و البلاغة

[Ff. 130 of 21·1 × 15·5 c. and 19 ll.; good, clear, modern naskh; rubrications.]

## 888 كتاب الاغانى Qq. 16

The seventh *juz'* of the celebrated *Kitābu'l-aghānī* of *Abu 'l-Faraj al-Isfahānī*. See *H. Kh.*, No. 980; *B. M. A. C.*<sup>1</sup>, pp. 263, 265; *B. M. A. C.*<sup>2</sup>, Nos. 650-654, pp. 438-440. [Ff. 219 of 32·5 × 21·6 c. and 25 ll.; large and clear but coarse naskh;

rubrications; dated the 6th of Dhu'l-Qa'da, A. H. 1155; written for Ḥusāmu'd-Dīn al-Muḥsin b. Muḥammad al-'Anasī.]

889                      كتاب الامثال للميداني                      Add. 1057

The *Kitāb* (or *Majma'*) 'l-amthāl of *Abu'l-Faḍl Aḥmad b. Muḥammad al-Maydānī*. See *H. Kh.*, No. 11424; *V. C.*, vol. i, No. 337, p. 299. [Ff. 338 of 30·2 × 17·6 c. and 25 ll.; good, clear naskh, partly pointed; rubrications; gilt margins; dated the 21st of Jumāda I, A. H. 1153; scribe, Darvīsh Yā-Sīn b. Mullā Aḥmad al-Baghdādī.]

890                      كتاب الامر بالاتباع فى النهى عن الابتداع                      Add. 790<sup>2</sup>

The *Kitābu'l-amr bi'l-itbā' fi'n-nahy 'ani'l-ibtidā'* of *Shaykh Ḥalālū'd-Dīn as-Suyūṭī*. [The MS. contains ff. 94 of 17·2 × 12·0 c. and 21 ll., of which this second part includes ff. 41-94 (see No. 243 *supra*); good naskh; rubrications; dated the 15th of Dhu'l-Ḥijja, A. H. 1070; scribe, Ibrāhīm b. Shaykh Muḥammad, known as "Ibn Ṣā'imu'd-dahr."]

كتاب الامثلة

See *supra*, No. 64, pp. 10-11, and *infra*, Part II, untitled MSS., V, § iv (Philology), *b* (Grammars).

891                      كتاب الامكنة و المياه و الجبال                      Qq. 86

The *Kitābu'l-amkinat wa'l-miyāh wa'l-jibāl* ("Book of places and waters and mountains") of *Shaykh Fāru'llāh Abū'l-Qāsim Maḥmūd b. 'Umar az-Zamakhsharī*. See *H. Kh.*, No. 9905. [Ff. 61 of 17·8 × 12·8 c. and 15 ll.; large, good naskh; not dated, but certainly early, probably 13th century of our era.]

892                      كتاب فى أول وضع بيت الله الحرام                      Qq. 236

An anonymous work on the early history of Mecca. [Ff. 34 of 20·8 × 15·0 c. and 19 ll.; large, clear naskh; rubrications; dated the 15th of Ṣafar, A. H. 1123.]

كتاب الانوار فى مولد النبى المختار Gg. 3. 18

See *infra*, No. 901, s. v. كتاب شجرة اليقين و تخليق نور سيد المرسلين.

كتاب التصريف للزنجاني { Dd. 6. 21<sup>2</sup> Ff. 6. 25 Ll. 6. 22<sup>1</sup>  
Qq. 76 Add. 417<sup>1</sup> Add. 1085<sup>2</sup>  
Add. 2622<sup>2</sup>

Seven copies of the *Kitābu't-taṣrīf*, a well-known treatise on Arabic grammar, also called *al-'Izzī*, by 'Izzu'd-Dīn Abū'l-Faḍā'il Ibrāhīm b. 'Abdu'l-Wahhāb b. Ibrāhīm az-Zanjānī (d. A. H. 655). See *B. M. A. C.*<sup>1</sup>, p. 233<sup>b</sup> &c. For description of the MSS., see Part II, untitled MSS., V, § iv (Philology), b (Grammars).

893 كتاب الجمان فى مختصر اخبار الزمان Add. 2779

A manual of general history entitled *Kitābu'l-jumān fī mukhtaṣari akhbārī'z-zamān*, by Muḥammad ash-Shāṭibī, compiled in the second half of the 9th century of the *hijra*. See *B. M. A. C.*<sup>2</sup>, Nos. 482 and 518, pp. 290 and 318-319, and references there given. [The MS. consisted originally of 300 pp., of which pp. 1-23 are now missing, of 310 × 210 c. and 34 ll., and is written in a coarse Maghribī hand, dated the 15th of Muḥarram, A. H. 1209; scribe, al-'Arabī b. Muḥammad az-Zawwād (?) al-Anjarī. The text begins with the verse:—

لو كان حفظ النفس ينفعها كان الطبيب احق بالعمير

The account of the destruction of the people of 'Ād follows a few lines lower.]

894 Qq. 300 كتاب الحقيقة و المجاز فى رحلة بلاد الشام ومصر و الحجاز

The *Kitābu'l-ḥaqīqat wa'l-majāz fī riḥlati bilādi 'sh-Shām, wa Miṣr wa'l-Hijāz*, by Shaykh 'Abdu'l-Ghanī b. Isma'il b. 'Aḥdu'l-Ghanī b. Isma'il b. Aḥmad b. Ibrāhīm b. Isma'il b. Ibrāhīm b. 'Abdu'r-Raḥīm b. Ibrāhīm b. Sa'du'llāh b. Famā'at, commonly known as *Ibnu'n-Nābulusī ad-Dimashqī*, d. A. H.

1143. Concerning the author, see *B.M.A.C.*<sup>2</sup>, p. 691; and for description of the work, *V.C.*, vol. ii, No. 1269, pp. 422-423, and references there given. [Ff. 385 of 25·8 × 16·6 c. and 33 ll.; clear, but coarse naskh; rubrications; not dated.]

895

كتاب الحكم

Qq. 89<sup>3</sup>

The *Kitābū'l-ḥikam*, a collection of aphorisms by the Great Mystic *Shaykh Muhyī'ū'd-Dīn Muḥammad b. al-'Arabī at-Ṭā'ī al-Andalusī*. For life of author, see *B.M.A.C.*<sup>2</sup>, No. 231, pp. 149-150, and references there given. Begins:—

الحمد لله الذى ودع البيان الالهى بديع المعانى الفاخرة...  
و بعد، فهذه نبذة لطيفة و كلمات ظريفة نستعان بها طريق  
اهل الله تعالى و هى هذا الكلمات تجلّى الحق لكل فرد من  
افراد الموجودات بما يليق به من سرّ التجليات آخ

[For description of MS. see Nos. 471 and 746 *supra*. This work occupies ff. 29-36. Scribe, al-Ḥājj Ḥasan b. Ibrāhīm.]

896

كتاب الرحمة

Ll. 5. 22<sup>2</sup>

The *Kitābū'r-Raḥmat* of *Abū Mūsā Jābir b. Ḥayyān aṣ-Ṣūfī*. See *Fihrist* (ed. Flügel), p. 355. The text, defective at the end, begins:—

قال ابو عبد الله محمد بن يحيى قال ابو موسى جابر  
بن حيان الصوفى رحمة الله عليه انى رايت الناس قد انهمكوا  
فى طلب صناعة الذهب و الفضة بجهل و عنف آخ

[For general description of MS. see No. 609 *supra*. This portion occupies ff. 16-28, contains 21 ll. to the page, and is written in a good and seemingly ancient naskh, with rubrications.]

897

كتاب زراعت

Add. 88<sup>7</sup>

The *Kitāb-i-Zirā'at*, a work on Indian agriculture. See *P. C.*, No. cxxxvii, pp. 226-227.



898

كتاب السنن

Add. 3183

The *Kitābu's-sunan* of *Abū Dā'ūd* (d. A. H. 275), or more probably one of the recensions or abridgments of it mentioned by *H. Kh.*, No. 7263. See also *B. M. A. C.*<sup>1</sup>, p. 707, and references there given. The title only occurs in l. 3 of the last page (f. 441<sup>b</sup>):—

آخر كتاب السنن لابي داود رَجَّحَ من تجزئة الخطيب

It begins abruptly, with the chapter on purification, as follows:—

باب التَّخْلِي عند قضاء الحاجة، حدثنا ابو داود ثَنَا عبد الله

بن مسلمة النَّخ

[Ff. 441 of 30·7 × 20·9 c. and 19 ll.; fair Indian ta'liq: rubrications; dated the 21st of Rabī' I, A. H. 1257; written for Diyā'u'd-Dīn Aḥmad Khān Nawwāb.]

899

كتاب السياسة في تدبير الرياسة

Qq. 293

*Kitābu's-siyāsāt fī tadbīri'r-riyāsāt*, also called *Sirru'l-asrār*, the well-known treatise on politics alleged to have been written by Aristotle for Alexander, and translated by *Yahya b. al-Batriq*. See *V. C.*, vol. iii, pp. 258–260; *B. M. A. C.*<sup>2</sup>, No. 739, p. 503. [Ff. 64 of 24·3 × 16·6 c. and 15 ll.; good naskh, pointed; rubrications; dated the middle of Rajab, A. H. 953.]

900

كتاب السياسة في علم الفراسة

Qq. 81

A treatise on Horses and Veterinary Surgery, in 4 sections (*juṣṣ*), entitled *Kitābu's-siyāsāt fī 'ilmi'l-firāsāt*, of which the substance is ascribed to *Imra'u'l-Qays* on the authority of *'Alī b. Abī Ṭālīb*, beginning, after the short doxology:—

و بعد، فهذا كتاب في علم الفراسة و معرفة الخيل الجياد و

امايهم و اشايهم و ما يحدث لراكبهم من الخير و الشر و هو

من ذخاير الملوك فلا تعطيه الا لمستحقه فانه عن امر القيس النَّخ

[Ff. 30 (pp. 59 numbered) of 18·6 × 11·8 c. and 23 ll.; good, modern naskh; rubrications; not dated.]

## 901 كتاب شجرة اليقين و تخليق نور سيد المرسلين Gg. 3. 18

*Kitābu Shajarati'l-Yaḡīn wa takhlīqi nūri Sayyidi'l-Mursalīn*, ascribed to *Abu'l-Ḥasan al-Ash'arī*. See *B.M.A.C.*<sup>1</sup>, pp. 96-97. [Ff. 119 of 27·4 × 21·0 c. and 18 ll.; large, clear Maghribī hand; pointed, partly in red, partly in black; rubrications; dated A.H. 1037, Tuesday the 11th of Jumāda I; scribe, 'Ubaydu'llāh Muḥammad b. 'Alī b. Aḥmad b. 'Alī b. Ibrāhīm al-Fāsī al-Maghribī. At the end (last line of f. 119<sup>a</sup>) the title is given as *Kitābu'l-Anwār fī mawlidī'n-Nabiyyi'l-Mukhtār.*]

902 كتاب الشذور Ll. 5. 22<sup>3</sup>

An acephalous *takhmīs* of the *Kitābu'sh-shudhūr*, or *Shudhūru'dh-dhahab*, a poem on Alchemy and the Philosopher's stone by *Shaykh 'Alī b. Mūsā b. Arfa' Rās* (d. A.H. 593: see *B.M.A.C.*<sup>2</sup>, p. 535<sup>b</sup>), probably the *takhmīs* of *Sharafu'd-Dīn Muḥammad b. Mūsā al-Qudsī* mentioned by *H. Kh.*, No. 7433. The first stanza in the MS. begins on l. 2 as follows:—

و قال في قافية الالف ايضاً      ايا خابطاً من جهله في عمايه  
ومشتغلاً عن صبحه بهمايه      المر تر قول الشيخ عند ابتدآيه  
لنا عالم من ارضه كون ماهيه      و من ماهيه و النار كون هوايه

[For general description of MS. see Nos. 609 and 896 *supra*. This portion occupies ff. 30-184; written in a large, clear naskh; pointed; 15 ll. to the page; rubrications; dated Monday the 16th of Shawwāl, A.H. 981; scribe, Siddīq b. Aḥmad al-Yamānī.]

## 903 كتاب الصادح و الباغمر Qq. 148

The *Kitābu's-ṣādih wa'l-bāghim*, a collection of fables in verse, on the model of *Kalīla and Dimna*, by *Abū Ya'la Muḥammad b. Muḥammad b. Ṣālih b. al-Habbāriyya al-'Abbāsī* (d. A.H. 504). See *L. C.*, vol. ii, pp. 58-59; and *B.M.A.C.*<sup>2</sup>, No. 1131<sup>2</sup>, p. 712, and references there given. [Ff. 100 of 20·0 × 14·8 c. and 13 ll.; fair naskh; rubrications;

dated A. H. 1107; scribe, Muḥammad b. 'Abdu'llāh b. Muḥammad b. Jum'a al-Hindī.]

904                      كتاب الطب من الكتاب و السنة                      Qq. 161

*Kitābu't-ṭibb min al-Kitāb wa's-sunna*, a treatise on the principles of medicine and hygiene laid down in, and deducible from, the Scriptures and the Traditions, by 'Abdu'l-Laṭīf al-Muwaffaq al-Baghdādī (d. A. H. 629). Concerning the author, see Wüstenfeld's *Geschichte der Arabischen Aerzte* (Göttingen, 1840), pp. 123-127. Begins:—

الحمد لله الذى اعطى كل نفس خلقها و هداها و الهما  
فجورها و تقواها و علمها منافعها و مضارها و ابتلاها و عافاها و  
اماتها و احياها... و بعد، فان الواجب على كل مسلم ان يتقرب  
الى الله تعالى بكل ما عليه من القربات و يستفرغ وسعه فى  
القيام بالاوامر و الطاعات و انفع الوسائل نجح القربات بعد  
امثال الاوامر و اجتناب المنهيات ما يعود نفعه على الناس من  
حفظ صحتهم و مداوات امراضهم اذ العافية امر مطلوب فى الادعية  
الشرعية و العبادات و قد استخرت الله تعالى فى جمع شىء من  
الاحاديث النبوية الطبية الطبيعية الحكيمة بالحاجة اليه ضرورة  
فى حفظ الصحة موجودة و ردها مفقودة آله

The work is divided into 3 parts (فَن) as follows:—

الفن الاول، احد (اصل ؟) الطب علمه و عمله، الثانى، فى  
الادوية و الاغذية، الثالث، فى علاج امراض

[Ff. 98 of 22'2 × 15'6 c. and 17 ll.; fair naskh; rubrications; dated Sunday the 11th of Ṣafar, A. H. 1137.]

Add. 3257<sup>9</sup> كتاب الطيب و القول المختار فى المأثور من  
الدعوات و الاذكار، للسيوطى

See *infra*, untitled MSS., II, § 2, Mysticism.

## 905      كتاب العزيز المحلى بالذهب      Qq. 210

A large collection of anecdotes, witticisms, &c., bearing the superscription *Kitābu'l-‘Azīz al-muḥallā bi'dh-Dhahab*, which title is referred to in the following verses on f. 2<sup>b</sup>:—

وقلت فيه—هاك العزيزى الذى      حليته بالذهب  
ان راق فاشكره و ان      لم ترضه لاتعب  
و ان تجد عيباً فسد      و لا تخيب تعبى  
فلن ترى فى ذا الورى      من كامل الا النبى

The author, whose name does not appear, enumerates some 90 works of which he had made use in compiling his book. [Ff. 327 of 20.1 × 14.1 c. and 25 ll.; fair naskh; rubrications; dated Sha'bān, A. H. 1067; scribe, Ḥasan b. Mūsā al-‘Aṭfī.]

## 906      Dd. 10. 7

كتاب العيون الغامزة على خبايا الرامزة فى علم العروض

A work on Prosody, entitled *Kitābu'l-‘uyūni'l-ghāmiza ‘ala khabāyā ‘r-rāmiza* by *Shaykh Badrū'd-Dīn Muḥammad b. Abū Bakr b. ‘Umar al-Makhzūmī al-‘Arūḍī*, being a commentary on the *Qaṣīdatu'l-Khaṣrajīyya* of *Shaykh Ḍiyā'u'd-Dīn Abū Muḥammad ‘Abdu'llāh b. Muḥammad al-Khaṣrajī*. See No. 610 *supra*; *B. M. A. C.*<sup>1</sup>, p. 644<sup>a</sup>; *L. C.*, vol. i, pp. 116–117. [Ff. 147 of 24.0 × 14.0 c. and 21 ll.; good naskh; rubrications; dated the 2nd of Dhu'l-Qa'da, A. H. 1001; scribe, Amīr ‘Ulwān ‘Alī b. ‘Abdu'n-Nabī b. ‘Ulwān al-Qaramānī, one of the secretaries of the Ottoman Court (من كتبة الاحكام الهمايونية بالابواب السلطانية) and *tezkiréjī* for Egypt; with a postscript giving the date of transcription in two pieces of verse by *Shaykh Yūsuf al-Maghribī al-Ḥanafī*.]

907      كتاب الغرائب و العجائب      Gg. 6. 40<sup>2</sup>

A Cosmogony, translated from the Arabic into Malay, entitled *Kitāb* or *Majmū'u'l-Gharā'ib wa 'l-‘Ajā'ib*. For a notice of the work, see van Ronkel's *Account of Six Malay*

*Manuscripts of the Cambridge University Library in Bijdragen tot de Taal-, Land- en Volkenkunde van Nederlandsch-Indië*, 6<sup>e</sup> Volgr. II, pp. 8-9, &c., and No. 529 *supra*. This portion of the MS. occupies ff. 8<sup>b</sup>-44<sup>a</sup>, and is written in a large, clear naskh, with rubrications.]

908                      كتاب فى الفراسة و امراض الخيل                      Qq. 143

An acephalous treatise on Farriery and Veterinary Surgery, entitled on the fly-leaf *Kitāb fi'l-firāsāt wa amrādī'l-Khayl*. The first heading of a chapter occurs on f. 4<sup>a</sup>, and runs as follows :—

باب الرياضة، اعلم ان اصل الرياضة الرفق و التدبير فان  
الدابة متى ما استعصت آلتخ

[Ff. 119 of 20·5 × 14·8 c. and 15 ll.; good, clear old naskh, the last page in a later hand; not dated; scribe, Ḥusayn b. Ishāq, Kātibu'l-amhār, al-Mujallid.]

909                      كتاب فى الفراسة و البيطرة                      Qq. 144

Another anonymous treatise on Farriery, wanting both beginning, end, title, and date. The first words are :—

... لاصق اسفله بالكعب و من العراقيب ادرم و منيف و اقمع،  
فاما الادرم فالذى اجتمعت ابرته و اما المونيف (sic) فالاحدب  
الابره و اما الاقمع فهو العظيم الرأس

[Ff. 106 of 20·7 × 15·4 c. and 15 ll.; good, clear old naskh; rubrications.]

910                      كتاب فى فضل الجهاد و تعليم الفروسية                      Qq. 277

A work on the excellence of the Holy War, and on horsemanship and other warlike arts and exercises (*Kitāb fī faḍli'l-jihād wa ta'līmī'l-furūsiyya*), by Shaykh 'Īsā b. Ismā'il [b. *Khusraw Shāh*] *Āq-sarā'ī* (see *H. Kh.*, vol. vi, p. 126), according to the title page, or by his son Muḥammad b. 'Īsā &c., according to the colophon, beginning :—

الحمد لله ناصر من اطاعه و اتقاه، و كاسر من حاده و  
عصاه، و رادع من اعرض عنه و عاداه،

The proper title of the work appears from the colophon to be *Nihāyatu's-sūl wa'l-umniyya fī ta'līmī'l-furūsiyya* (cf. *H. Kh.* No. 14,088). The first portion (ff. 1-18<sup>a</sup>) is divided into 12 chapters, as follows:—

الباب الاول، فى التريغيب فى الجهاد و ما ورد فيه من  
النصوص و الآثار و فيه فصلان... الباب الثانى، فى حكمة الجهاد،  
الباب الثالث، فى فضل الرباط، الباب الرابع، فى طلب الشهادة،  
الباب الخامس، فى حق الموت على الشهيد، الباب السادس، فى  
فضل الشهداء، الباب السابع، فى عدد الشهداء، الباب الثامن، فى  
[ان?] من طلب الشهادة نالها، الباب التاسع، فى الانفاق فى سبيل  
الله تعالى، الباب العاشر، فى الحرس فى سبيل الله تعالى،  
الباب الحادى عشر، فى تجهيز الغازى، الباب الثانى عشر، فى نوادر  
جرت بين الشهداء و الفاظ،

This introductory portion, on the Holy War, is followed by instructions (تعليم) on Archery, the use of the Spear and other weapons, and the Art of War generally. [Ff. 183 of 260 × 173 c. and 25 ll.; good, clear old naskh; rubrications; diagrams; dated A. H. 850; scribe, Abū Bakr b. Ramaḍān (?) b. 'Umar b. Muḥammad b. Muḥammad as-Sābiqī.]

# Qq. 186 كتاب فى الفلاكة و المفلوكين 911

A work on bad luck and unlucky persons, entitled *Kitāb fi'l-falākat wa'l-maflūkīn*, in 13 sections, by *Shihābū'd-Dīn Aḥmad b. 'Alī* الدلجى, beginning:—

الحمد لمن يستحق الحمد لذاته و هويته..... و بعد، فقد  
منحتكم يا معشر اخوانى المفاليك كتاباً بديع المثل، منسوجاً  
على غير منوال، مخترعاً من غير سابقة مثال آخ

[Ff. 114 of 21'0 × 15'2 c. and 21 ll.; fair naskh; rubrications; dated Muḥarram 3, A. H. 1232; transcribed from a copy which was made from a manuscript in the handwriting of Muḥammad b. Muḥammad as-Sa'dī al-Ḥanbalī, who in turn copied from the author's autograph dated Rabī' II, A. H. 821.]

912

كتاب الفنارى

Add. 2890

The Commentary of *Shamsu'd-Dīn Muḥammad b. Ḥamza al-Fanārī* on the *Īsāghūjī* of *al-Abharī* (see No. 115 *supra*), commonly called *al-Fawā'idu'l-Fanāriyya*, but here entitled as above on the first page. See *B.M.A.C.*<sup>1</sup>, p. 251; *B.M.A.C.*<sup>2</sup>, p. 500; *H.Kh.*, vol. i, p. 503, &c. [Ff. 59 of 20'9 × 15'1 c. and a variable number of lines; bad but clear naskh; rubrications; copious interlinear and marginal glosses and notes; dated A. H. 1084; scribe, Firdawsī b. Sulaymān.]

913, 914 كتاب اللوامع الربانية في رد الشبه النصرانية Dd. 6.83  
Ll. 6.29

Two copies of *Sayyid Aḥmad b. Zaynu'l-'Ābidīn's* "Refutation of Christian doubts" entitled *Kitābu'l-Lawāmi'i'r-Rabbāniyya fī raddi'sh-shubahi'n-Naṣrāniyya*. See *P.C.*, Nos. vii and viii, pp. 7-10.

915

كتاب المجال للقدیس الفاضل اقلیمس

Add. 306

An apocalyptic and apocryphal work ascribed to Saint Clement, the disciple of Simon Peter, which the original transcriber professes to have sought sedulously but vainly in Egypt, and to have found at last at Nicosia in Cyprus. The prefatory note begins:—

نبتدی بعون الله تعالى بنسخ كتاب القدیس الفاضل اقلیمس  
تلمیذ السلیح بطرس الصفا ابن یونا راس تلامیذ ربنا و الهنا و  
مخلصنا یسوع المسیح ابن الله الحق الازلای الدایم الی  
الابد آمین

[Ff. 134 of 29'9 × 19'8 c. and 20 lines (in old portion) to 26 (in new). Ff. 7-131 inclusive constitute the old part of

the MS., which is written in a fine, bold naskh, probably of the 13th century, with rubrications. The supply is in a very neat, legible naskh, probably written by a European.]

كتاب المحرّر في قوله تعالى Add. 32577

ليغفر لك الله ما تقدّم من ذنبك و ما تأخّر

[Ff. 60<sup>a</sup>–63<sup>a</sup>.] See *infra*, untitled MSS., II, § 2, Mysticism.

916 كتاب معاني ما يجرى على السنة العامة Add. 2930

في امثالهم و محاوراتهم من كلام العرب

The work on Arabic Proverbs &c., by [*Abū Tālib*] *al-Mufaddal b. Salama b. ʿĀṣim* [*al-Kūfī*] entitled *Kitābu mā yajri ʿala al-sināti* 'l-ʿāmmati fī amthālihim wa muḥāwarātihim &c., "one of the sources of Maydānī, *unique* in this completeness, the Constantinople MS. (and edition) containing only about one-third of this volume." [Note in Robertson Smith's hand.] Cf. *H. Kh.*, Nos. 10355 and 11424; *Fihrist*, pp. 73–74, and note on p. 39, 8. Begins:—

هذا كتاب معاني ما يجرى على السن العامة في امثالهم و  
محاوراتهم من كلام العرب و هم لا يدرون معني ما يتكلمون  
به من ذلك فبيناه من وجوه على اختلاف العلماء في تفسيره  
ليكون من نظر في هذا الكتاب عالماً بما يجرى في لفظه و يدور  
في كلامه و بالله التوفيق

[Ff. 133 of 26·3 × 16·0 c. and 19 ll.; fine old naskh, described in the note above cited as "of the tenth century A. D."; defective at end, and so lacking date and colophon.]

917 كتاب المختار في نوار الاخبار Qq. 198

The *Kitābu'l-mukhtār fī nawādirī'l-akhbār* by *Shamsu'd-Dīn Muḥammad b. Aḥmad al-Anbārī*. See *H. Kh.*, No. 11591; *L. C.*, vol. i, p. 288; cf. vol. v, pp. 166, 167. Begins, after the short doxology:—

و بعد فيقول الشيخ الامام العالم العلامة شمس الدين محمد  
بن احمد الانباري قدس الله روحه و نور ضريحه و نفعنا و



المسلمين ببركته سألني بعض الاصدقاء في تأليف هذا المختصر  
اللطيف فاجبته لذلك مستعينا بالحق القیوم الذي لا يخيب  
سائله وسميته بالمختار في نوادر الاخبار آخ

[Ff. 92 of 200 × 14·5 c. and 21 ll.; good naskh; rubrications; dated Shawwāl 19th, A. H. 1091.]

918                      كتاب المعمرين و كتاب الوصايا                      Qq. 285

The *Kitābu'l-Mu'ammārīn* ("Book of the long-lived") and the *Kitābu'l-waṣāyā* ("Book of injunctions") of *Abū Ḥātim Sahl b. 'Uthmān as-Sajistānī* [d. A. H. 255: see *Fihrist*, pp. 58-59; or, according to Ibn Khallikān (de Slane's transl., vol. i, pp. 603-605), A. H. 248.] This very valuable MS. comprises ff. 103 of 22·8 × 14·7 c. and 19 or 20 ll. Ff. 1-66<sup>a</sup> contain the *Kitābu'l-mu'ammārīn*, which will shortly be edited from this MS., with notes and an introduction, by Dr Ignaz Goldziher of Budapest; and ff. 66<sup>b</sup>-103<sup>a</sup> the *Kitābu'l-waṣāyā*. The beginning of the text (f. 1<sup>b</sup>), as well as the titles on f. 1<sup>a</sup>, and a note at the end (f. 103<sup>b</sup>) are supplied in the handwriting of Shihābu'd-Dīn Aḥmad b. Muḥammad al-Khafājī (d. A. H. 1069), and on f. 1<sup>a</sup> there is also a note in the handwriting of 'Abdu'l-Qādir al-Baghdādī. The remainder of the work is in a much earlier hand, and is dated (on f. 103<sup>a</sup>) Rajab, A. H. 428. This MS. was photographed in 1896, by the desire and at the cost of Professor Bevan, by Mr Dew Smith of Trinity College, in order that the text might be rendered available to Dr Goldziher. At the request of the Library Syndicate about a dozen other copies of this fac-simile were printed, of which one is in the British Museum, one in the possession of Professor Noeldeke of Strassburg, and one in my possession.] The *Kitābu'l-mu'ammārīn* is merely mentioned by *H. Kh.*, No. 10,512; and this MS. is believed to be unique.

كتاب المقصود

{ Dd. 6. 21<sup>3</sup>  
Add. 1085<sup>2</sup>  
Add. 2622<sup>3</sup>

The *Maqṣūd*, a tract on Arabic grammar ascribed to the

Imām Abū Ḥanīfa. See *H. Kh.*, No. 12,803; *B. M. A. C.*<sup>1</sup>, p. 233<sup>b</sup>, &c. For description of MSS., see Part II, v, § iv, b.

**919**                      **كتاب الملل والنحل**                      **Add. 2929**

The *Kitābu'l-milal wa'n-niḥal* of *Abū'l-Faḥ Muḥammad b. Abī'l-Qāsim b. 'Abdī'l-Karīm b. Abī Bakr Aḥmad ash-Shakristānī* (so his full name is given in Ibn Shākir's '*Uyūnu 'l-tawārīkh*', **Add. 2922**, ff. 15<sup>b</sup>-16<sup>a</sup> and 183<sup>a</sup>). This is one of the MSS. used by Cureton in his edition of the text (London, 1846), at p. v of which it is briefly described. It then belonged to Dr John Lee of Hartwell, at whose sale it was bought by the University in 1888. [Ff. 192 of 24.0 × 16.7 c. and 21 ll.; fine old naskh, probably of 12th or 13th century of our era, with rubrications; not dated. It was originally bought for Lee by Burckhardt at Damascus.]

**920**                      **كتاب المناسك والفرائض وغيره**                      **Ll. 6. 8**

A collection of six tracts, of which the *first* (ff. 3<sup>b</sup>-98) entitled in the colophon (f. 97<sup>b</sup>) *Kitābu'l-masālik fi'l-manāsik*, treats of the ceremonies of the pilgrimage; the *second* (ff. 99<sup>b</sup>-125) and *third* (127<sup>b</sup>-153), two different copies of the same treatise, of religious obligations (*Kitābu'l-farā'id*); the *fourth* (ff. 154-161) of the *tanwīn* in grammar; the *fifth* (ff. 162-168), of which the original is ascribed to Aristotle, on the Victor and the Vanquished in battle (*Kitābu'l-ghālīb wa'l-maghlūb minā'l-muḥāribīn*); and the *sixth*, which is divided into two portions (ff. 171-176<sup>b</sup>, and 176<sup>b</sup>-178), of the Ṣūfī views on *dhikr* (commemorative ejaculation), *fikr* (meditation), *ṭariq* (the Path), *simā'* (religious music and dancing), and the *Shaykh* (elder, or spiritual director). [Ff. 178 of 14.9 × 10.2 c.; 10 or 11 ll. to the page in most parts; handwriting bad and careless throughout; dated A. H. 955-957.]

**921**                      **كتاب النجاة**                      **Ff. 2. 24**

The *Kitābu'n-Najāt* of *Ibn Sīnā* (Avicenna), published at Rome with the *Qānūn* in A. D. 1593. See *H. Kh.*, No. 10,566; *B. M. A. C.*<sup>1</sup>, pp. 448 and 451. [Ff. 200 of 23.0 × 17.8 c. and



[Ff. 12 of 15·8 × 10·7 c.; Arabic in large, clear naskh, fully pointed, 7 ll. to p.; Italian in a small, very neat hand, 21 ll. to p., but on most pages both text and translation are intermixed.]

926

كتاب النوادر

Add. 3189

The first part of the *Kitābu'n-Nawādir* of Abū 'Alī Ismā'īl b. al-Qāsim al-Baghdādī, commonly called *al-Qālī* (d. A. H. 356). See *H.Kh.*, vol. vi, p. 388, beginning:—

الحمد لله الذي جَلَّ عن شبه الخليفة، و تعالى عن الافعال  
القبيلة، آخ

[Ff. 162 of 25·4 × 20·4 c. and 15–20 ll.; all, except the first page, which is supplied in a modern hand, written in a fine, bold, ancient naskh; defective at end, and hence without colophon.]

927

كتاب الوصايا

Qq. 285<sup>2</sup>

The *Kitābu'l-Waṣāyā*, or Book of Testaments, of Abū Hātim as-Sajistānī, beginning:—

اخبرنا ابو روق قال قال ابو حاتم قالوا و كان ملك من  
ملوك اليمن يقال له الحرث بن عمرو آخ

[For account of the MS., see No. 918 *supra*.]

928

Qq. 131

كتاب يشتمل على حكاية نصف ابن آدم و اولاده الاربعين و غيره

Story of Niṣf b. Ādam, "the Half-man," &c. The title of the story is explained by the following account of the birth of the hero (f. 9<sup>b</sup>):—

و اكلوا الضيافة و سهروا تلك الليلة عند المطلقة الى نصف  
الليل زاد عليها الطلق و استقبلتها القابلة فلما نزل المولود بصت  
القابلة راته نصف ابن آدم بفرد عين و فرد يد و فرد رجل عينه  
فى قورته و يده فى صدره و رجله مثل ذنب السمكة آخ

[Ff. 50 of 20·8 × 15·9 c. and 15 ll.; large, coarse naskh with rubrications; badly spelt; not dated, but the blank leaf at the end bears dates ranging from A. H. 1172 to A. H. 1192.]

929

کشاف الزمخشري

Add. 815

A fine complete copy of *Zamakhshari's* celebrated commentary on the Qur'ān entitled *al-Kashshāf*. See *H. Kh.*, No. 10646, vol. v, pp. 179–198; *B. M. A. C.*<sup>1</sup>, pp. 62–64; *B. M. A. C.*<sup>2</sup>, Nos. 104–106, pp. 61–62, &c. [Ff. 662 of 24·5 × 14·4 c. and 26 ll.; small, neat naskh with rubrications. According to the colophon, this MS. was copied from a transcript of the original fair copy (dated Monday the 23rd of Rabī' II, A. H. 528) by Ghiyāth b. Ḥāl b. Ghiyāth al-Kirmānī in A. H. 891. The original colophon is also given in full.]

930

کشط الرداء و غسل الران

Qq. 111

*Kashṭu'r-ridā wa ghushu'r-rān fī ziyāratī'l-'Irāq wa mā wālā-hā minā'l-buldān*, an account of the travels of the author, *Muṣṭafā b. Kamālu'd-Dīn b. 'Alī as-Ṣiddīqī* in 'Irāq and other parts of the East, beginning with his departure from Constantinople on Sunday, Muḥarram 3, A. H. 1139 (August 31, A. D. 1726). The date of completion of the transcript is given as Shawwāl, A. H. 1149; scribe, 'Umar b. 'Uthmān b. 'Umar b. 'Alī Bālī al-Qudṣī. [Ff. 137 of 20·8 × 15·6 c. and 27 ll.; fair naskh; rubrications; pencil notes in Arabic in the late Professor Palmer's hand throughout.]

931, 932 کشف الاسرار فی حکم الطيور و الازهار

Qq. 229

Qq. 229<sup>b</sup>

Two copies of the *Kashfu'l-asrār fī ḥikamī't-tuyūr wa'l-azhār* by *Shaykh 'Izzu'd-Dīn b. 'Abdu's-Salām b. Aḥmad b. Ghānim al-Wā'idh al-Maqdisī*. See *H. Kh.*, No. 10659; Garcin de Tassy's edition and translation (Paris, 1821); *B. M. A. C.*<sup>2</sup>, No. 566, II, p. 356, &c. [Qq. 229 comprises ff. 51 of 20·8 × 15·4 c. and 15 ll.; large, good naskh; rubrications; not dated; scribe, Muḥammad 'Ābid b. Ibrāhīm 'Ābid.

**Qq. 229<sup>b</sup>** comprises ff. 60 of 19·5 × 12·6 c. and 13 ll.; ff. 1-31 in a good, clear naskh, fully pointed; the remainder in a less graceful but quite legible hand. No date or colophon.]

**933****كشف كنز الاسرار****Add. 258**

*Kashfu Kanzi'l-asrār*, "a list of the testimonies given in the Holy Scriptures in divers places," in explanation of another Christian work entitled *Kanzu'l-asrār*. No mention is made of the authorship of either work, and this commentary begins quite abruptly with the explanation of a passage occurring in l. 16 of p. 7 of the original. A long note by Chappelow is pasted in at the beginning of the MS. [Pp. 107 of 16·5 × 10·5 c. and 23 ll.; good, clear naskh; rubrications; marginal references; not dated.]

**934****كشف اللغات و الاصطلاحات****Oo. 6. 8**

The *Kashfu'l-lughāt wa'l-iṣṭilāḥāt*, a dictionary of Arabic and Persian words by 'Abdu'r-Raḥmān b. Aḥmad Sūr. See *P. C.*, No. cxxxix, pp. 228-229.

**Add. 3257<sup>2</sup>** [رسالة] الكشف عن مجاورة هذه الأمة الالف، للسيوطي

[Ff. 24<sup>b</sup>-30<sup>b</sup>.] See *infra*, untitled MSS., II, § 2, Mysticism.

**935****كفاية المتحفظ في اللغة****Add. 3234**

The *Kifāyatu'l-mutaḥaffidh fi'l-lughat*, a lexicographical work, by *Shaykh Abū Is-ḥāq Ibrāhīm b. Isma'īl b. Aḥmad b. 'Abdu'llāh at-Ṭarābulusī*, commonly called *al-Ajdānī* (or *-Ajdābī*). See *H. Kh.*, No. 10811; *B.M.A.C.*<sup>1</sup>, p. 468; *V. C.*, vol. i, pp. 98-99; *L. C.*, vol. i, pp. 80-82. [Ff. 35 of 20·7 × 15·1 c. and 15 ll.; large and clear, but ugly, naskh, pointed; rubrications; not dated; collated with a copy dated A.H. 678.]

**936****كليات خيالي بك****Dd. 11. 3**

The *Kulliyāt*, or collected [Turkish] poems, of *Khiyālī Bey*, who died A. H. 964 (Pertsch, *Berl. T. C.*, No. 29, 12, p. 60). [Ff. 110 of 20·5 × 13·0 c. and 15 ll.; good, clear Turkish naskh; dated A. H. 966.]

- 937-939      کَلِّیَّاتِ سَعْدِی شِیرَازِی      { Add. 213  
Add. 270  
Add. 3409

The *Kulliyāt*, or collected works, of *Shaykh Sa'dī of Shīrāz*. For description of the first two MSS., see *P. C.*, Nos. ccxxxii and ccxxxiii, pp. 327-330. The third copy, a recent acquisition, comprises ff. 342 of 27·8 × 16·6 c. and 19 ll. with 12 half-lines written obliquely in the margins; fine, good Persian ta'liq; gilt and illuminated 'unwāns; transcribed by Na'imū'd-Dīn Aḥmad b. Mun'imū'd-Dīn Muḥammad al-Awḥadī al-Ḥusaynī, A. H. 947.]

- 940      کَلِّیَّاتِ سَلِیم طِهْرَانِی      Add. 3154

The *Kulliyāt* of *Salīm-i-Ṭīhrānī* (d. A. H. 1057). See *P. C.*, No. ccxciv, pp. 378-379.

- 941      کَلِّیَّاتِ هَاتِفِی      Add. 3149

The *Kulliyāt* of *Hātifi*. See *P. C.*, No. cclxxviii, pp. 361-362.

- 942      الْکَلِمُ الطَّیِّبُ فِی الْاَحَادِیثِ      Add. 3229<sup>1</sup>

A work on traditions by *Shaykh Jalālū'd-Dīn as-Suyūṭī*, entitled *al-Kalimū't-ṭayyib*. See *H. Kh.*, No. 10847; cf. *L. C.*, vol. iv, p. 253. [The MS. has been described under No. 261 *supra*. This first portion comprises ff. 1-65, and is written in a large, bold naskh, fully pointed, 9 ll. to the page; rubrications; not dated.]

- 943      کَلِیلَه وَ دِمْنَه      Add. 3270

The Book of *Kalīla and Dimna*, translated into Arabic from the Pahlavi by 'Abdullāh b. al-Muqaffa'. See *H. Kh.*, No. 10855; *Fihrist*, p. 118; *B. M. A. C.*<sup>1</sup>, pp. 317-318 and 662; de Sacy's edition; Nāṣifu'l-Yāziji's Beyrout ed. of 1884; *B. M. A. C.*<sup>2</sup>, No. 1155-1159, pp. 730-737, &c. [Ff. 98 of 29·4 × 19·8 c. and 22 ll.; fair naskh; rubrications; dated Friday, Sha'bān 22, A. H. 1177.]

كنز الاديب و سلافة اللبيب Add. 2896

See *infra*, untitled MSS., II, § iv, Ibādī Books.

944 كنز الاسرار و لواحق الابكار Dd. 10. 5

The *Kanzu'l-asrār wa lawāqihū'l-abkār* of aṣ-Ṣanhājī, here called 'Abū Zayd 'Abdu'r-Raḥmān b. Sa'īd aṣ-Ṣanhājī commonly called *Ibn Amagshāb*, Qādī of Azmūr (Azemmur). See *H. Kh.*, No. 10878; *L. C.*, vol. iv, pp. 254-255, &c. [Ff. 60 of 24·2 × 16·8 c. and 25 ll.; good Maghribī hand; rubrications; defective at end, and consequently without date or colophon.]

945 كنز الدقايق Oo. 6. 42

A treatise on Muḥammadan (Hanafite) Law, entitled *Kanzu'd-daqa'iq*, translated from the Arabic into Persian by Nāṣir b. Muḥammad b. Jamḥād al-Kirmānī. See *P. C.*, No. xxii, pp. 51-52.

946 كنز الدقايق على مذهب ابى حنيفة النعماني Dd. 11. 1

The Arabic original of the above *Kanzu'd-Daqa'iq*, by *Shaykh Abu'l-Barakāt 'Abdu'llāh b. Aḥmad*, commonly called *Hāfidhu'd-Dīn an-Nasafī* (d. A. H. 710). See *H. Kh.*, No. 10900; *B. M. A. C.*<sup>1</sup>, pp. 119, 407; *B. M. A. C.*<sup>2</sup>, Nos. 288-289, pp. 187-188, &c. [Ff. 198 of 20·6 × 14·6 c. and 9 ll.; large, clear naskh; rubrications; dated Shawwāl 2, A. H. 990; scribe, 'Abdu'r-Raḥmān b. 'Aṭā'u'llāh al-'Irāqī (?).]

947 كنز الفوايد فى تنويع الموائد Qq. 196

An Arabic cookery book, entitled *Kanzu'l-fawā'id fī tanwī'i'l-mawā'id*, in 23 chapters, by an anonymous author, beginning:—

الحمد لله الذى نطق ببحمه الاطيار و سبحت بعظمته  
الحيتان فى قرار البحار الخ

[Ff. 177 of 20·5 × 15·2 c. and 15 ll.; large, clear naskh; rubrications; not dated.]



948-950

كنز اللغات

{Oo. 6. 7  
 {Add. 189  
 {Add. 192

Three copies of the Arabic-Persian lexicon entitled *Kanzu'l-Lughāt* by *Muḥammad b. 'Abdu'l-Khāliq b. Ma'rūf of Gīlān*. See *P.C.*, Nos. clv-clvii, pp. 240-241.

951

كنز المراد في بيان بانث سعاد

Qq. 215

A commentary on the well-known *qaṣīda* of *Ka'b b. Zuhayr b. Abī Sullamī*, known (from its opening words) as *Bānat Su'ād*, by *Shaykh Ḥalālu'd-Dīn as-Suyūṭī*. See *H. Kh.*, No. 9447; *Loth's I. O. A. C.*, Nos. 802, ii; 828, i. Begins:—

الحمد لله الذي جعل قصيدة كعب على ناظمها ابرك كعب

و انطقه بذكر سعاد، آله

[Ff. 76 of 20'0 × 14'4 c. and 21 ll.; fair naskh; rubrications; dated Monday, Rajab 7, A.H. 1114; scribe 'Umar b. 'Umar b. 'Alī al-Badrāwī al-Azharī.]

952

كوايف شش صوبهء دكهن

Add. 1098

Account of the six *Ṣūbas*, or provinces, of the Deccan. See *P.C.*, No. cvi, p. 183.

953

كوكب الروضه

Qq. 138

The *Kawkabu'r-Rawḍa* by *Shaykh Ḥalālu'd-Dīn as-Suyūṭī*. See *H. Kh.*, No. 10974; *V.C.*, vol. ii, p. 143. [Ff. 244 of 20'6 × 14'9 c. and 21 ll.; coarse but legible naskh; rubrications. The composition of the work was ended, according to the colophon, in Jumāda II, A.H. 895. This copy was taken from the original by the author's pupil *Muḥammad b. 'Alī b. Aḥmad ad-Dāwawī* in a series of "sittings" of which the last was on Saturday the 22nd of Rabī' II, A.H. 920.]

954

كوكب الملك و موكب الترك

Qq. 64

The *Kawkabu'l-mulk wa Mawkibu't-Turk*, a work on the Art of Government, the Service of Kings, &c., written for

*al-Malik adh-Dhāhir* by an author of whose name I find no mention, divided into 16 *qisms*, or sections, each of which is subdivided into many chapters (*bāb*), beginning :—

الحمد لله الدائم الظاهر القوى القاهر... أما بعد، فان الله  
جلّ جلاله اختار الملوك تعظيماً و تبجيلاً و فضلها على كثير  
ممن خلق تفضيلاً، آخ

See *H. Kh.*, No. 10979. [Ff. 210 of 25·6 × 18·0 c. and 16 ll.; large, clear naskh; rubrications; defective at end; no date or colophon.]

955 الكهف و الرقيم فى شرح بسم الله الرحمن الرحيم Ff. 6. 38<sup>3</sup>

A commentary on the *Bismi'llāh* entitled *al-Kahfu wa 'r-Raqīm* by 'Abdu'l-Karīm al-Ḥilī, a descendant of the great Shaykh 'Abdu'l-Qādir of Gīlān. See *H. Kh.*, No. 10989; Loth's *I. O. A. C.*, No. 666, pp. 183–184. [For description of MS., see *supra*, No. 87, of which this work occupies pp. 389–425. It is written by the same scribe, a Christian named Talja of Ḥama, as the rest of the MS.]

956 كزیده عاشق Dd. 12. 8

The *Kitāb-i-Guzīda* or *Guzīda-i-Āshiq*, a Turkish manual of Muḥammadan doctrine and practice, in 46 chapters, by Abū Nāṣir b. Ṭāhir Muḥammad b. as-Sarakhsī. See Pertsch's *Berl. Turk. Cat.*, No. 103, pp. 128–129. [Ff. 115 of 17·2 × 13·0 c. and 11 ll.; poor, but clear, naskh; pointed; rubrications. The spelling is very primitive, the Turkish ablative in دن, for instance, being often expressed by the Arabic *tanwīn*, داً. Dated the middle of Sha'bān, A. H. 872; scribe, Shamsu 'd-Dīn 'Uthmān.]

گلشن ابرهیمی

Oo. 6. 18

Add. 2623

*Gulshan-i-Ibrāhīmī*, see Nos. 207–208 *supra*, s.v. *Tārīkh-i-Ferīshita*.

- 957-966 گلستان سعدی { Dd. 6. 50, 51 Dd. 12. 2 Ll. 6. 6  
Ll. 6. 13 Add. 211 Add. 419  
Add. 430 Add. 759 Add. 3197  
Add. 3255

Ten copies of the *Gulistān* of *Shaykh Sa'dī of Shīrāz* (besides those included in the *Kulliyāt*, see Nos. 937-939 *supra*). See *P. C.*, Nos. ccxli-ccxlvii; ccxxxiv; cccxxxiv; cccxliii; pp. xl, 330-331; 335-338 and 422.

- 967 گلشن توحید Add. 756

The *Gulshan-i-Tawhīd*, a selection of verses from the great *Mathnavī* of *Ḥalālū'd-Dīn Rūmī* made by *Shāhidī* of Broussa (d. A. H. 957). See *P. C.*, No. ccxxix, pp. 320-321.

- 968 گلشن راز Add. 2629<sup>1</sup>

The *Gulshan-i-Rāz* of *Shaykh Maḥmūd Shabistarī*. See *P. C.*, No. ccl, p. 340.

- 969 گنج فیاضی Add. 816

The *Ganj-i-Fayyādī* of *Sharafū'd-Dīn al-Fayyādī*. See *P. C.*, No. cxi, pp. 189-190.

- 970 لامیة العجم مع شرح فارسی Dd. 5. 74<sup>1</sup>

The *Lāmiyyatu'l-'Ajam*, with a Persian metrical paraphrase and commentary. See *P. C.*, No. cccxxvii, i, pp. 406-408, and *s. v.* شرح, No. 618 *supra*.

- 971 لبّ الالباب فی تحریر الانساب Qq. 217

The *Lubbu'l-albāb fī taḥrīrī'l-ansāb* of *Shaykh Ḥalālū'd-Dīn as-Suyūṭī*, an epitome of *as-Sam'ānī's* work. See *H. Kh.*, vol. i, p. 456; *L. C.*, ii, 193; and Veth's edition, Leyden, 1840-1851. [Ff. 112 of 212 × 161 c. and 25 ll., of which this part extends to f. 82; fair naskh, pointed, with rubrications; dated Wednesday, the middle of Dhu'l-Ḥijja, A. H. 1168; scribe, Muḥammad al-Ḥāfidh an-Najjār b. Ḥusayn aṣ-Ṣaydāwī.] The second half of the volume (ff. 82<sup>b</sup>-112<sup>b</sup>)

contains the notes and addenda of *Shaykh Aḥmad b. Aḥmad ibnū'l-'Ajamī* on the above work, collected and arranged by 'Abdu'r-Raḥmān b. 'Abdu'l-'Adlūm b. 'Abdu'r-Raḥmān b. Muḥammad b. Taqīyyu'd-Dīn al-Ashmūnī, and begins, after the short doxology:—

اما بعد، فيقول الفقير الى الله تعالى عبد الرحمن الاشمونى  
هذا ما حررته من خط شيخنا شيخ الاسلام و المسلمين سيدنا  
و مولانا احمد العجمى من هامش نسخته لبّ الاباب اخاتمة  
الحفاظ و المحدثين الشيخ جلال الدين السيوطى بعد اذن  
ولده مولانا شيخ الاسلام الشيخ محمد ابى العز العجمى آخ

This transcript, as stated in the colophon, was completed on Saturday, Muḥarram 26th, A. H. 1169, and was made from an original revised and annotated by the author, *ash-Shaykhū 'l-'Ajamī*, and having the following colophon:—

نقل ذلك من خط الشيخ محمد بن على بن احمد الداودى  
المالكى رحمه الله تعالى الذى نسختى من الاصل غالبه ثم  
الحقت به كثيراً مما نقل من خط الداودى و لله الحمد

This portion of the MS. was transcribed by the same hand as the last.

972                      لبّ الاباب فى تحرير الانساب                      Add. 3230

Another copy of the above work of *as-Suyūṭī*, without the Appendix of *al-Ashmūnī*. [Ff. 61 of 19·2 × 12·8 c. and 31 ll.; small, neat naskh, rubrications; dated the 24th of Jumāda I, A. H. 1090; scribe, 'Abdu'l-Wahhāb b. Muḥyiyyu'd-Dīn b. Taqīyyu'd-Dīn as-Salṭī al-Dimashqī.]

لبّ لباب معنوى                      Oo. 6. 23

[See *s. v. Mathnavī*, *infra*.]

973                      اللباب فى الانساب                      Qq. 110

The third and last part (ف—ى) of the digest of *Abū Sa'd 'Abdu'l-Karīm b. Muḥammad b. Maṣṣūr as-Sam'ānū's* work

on *Ansāb* made by *Shaykh 'Izzu'd-Dīn Abū'l-Ḥasan 'Alī b. Abī'l-Karam Muḥammad b. Muḥammad b. 'Abdu'l-Karīm b. 'Abdu'l-Wāḥid ash-Shaybānī*, better known as *Ibnū'l-Aṭṭār al-Fazarī*. See *H. Kh.*, No. 1350. [Ff. 178 of 213 × 157 c. and 25 ll.; clear naskh; rubrications; dated Thursday, the 25th of Rabī' I, A. H. 1099; scribe, Ibrāhīm b. Sulaymān b. Muḥammad b. 'Abdu'l-'Azīz al-Ḥanafī al-Junaynī al-Dimashqī. The original of this transcript was taken from the author's autograph, and was stated, on the written authority of Ibn Khaṭīb Dāriyā, to be in the handwriting of *Shaykh Muḥyiyyu'd-Dīn an-Nawāwī*. It appears to have contained notes in the handwriting of several eminent scholars, which are reproduced on ff. 2<sup>a</sup> and 178<sup>b</sup> by the copyist.]

974

(شرح) باب

Add. 417<sup>4</sup>

An Arabic commentary on the *Lubāb* of *Abū'l-Ḥasan 'Alī b. Muḥammad b. Ibrāhīm aḍ-Ḍarīrī*. See *P. C.*, No. clxxvii, p. 263.

975

Add. 1093<sup>1</sup>

لباب الاعراب المانع من اللحن في السنة و الكتاب

*Lubābu'l-i'rāb al-mānī' min al-lahni fi's-Sunnati wa'l-Kitāb*, a grammatical work by *Shaykh 'Abdu'l-Wahhāb b. Aḥmad b. 'Alī ash-Sha'rānī al-Anṣārī*, in 3 chapters and a Conclusion. [Ff. 16 of 198 × 142 c. and 23 ll.; of which this work occupies ff. 1-14<sup>a</sup>, while the other 2 ff. contain fragments from other grammatical works. Fair naskh; rubrications; dated Friday the 17th of Jumāda II, A. H. 1116; scribe, Aḥmad b. Maṣṣūr b. Shāhīn al-Yaltajī al-Azhārī ar-Rufā'ī. See No. 870 *supra*, with which this is bound up.]

لذة السمع في المدام و الشمع

Qq. 291<sup>3</sup>

*Ladhḥatru's-sam' fi'l-mudām wa 'sh-sham'*, a Dialogue between the Candle and the Wine, in mixed prose and verse. See Part II, untitled MSS., VII (*Poetry and Anthologies*).

976, 977

Qq. 208

Add. 278<sup>3</sup>

## لطائف اخبار الاول في من تصرف في مصر من الدول

A history of the rulers of Egypt, in ten chapters, an Introduction, and a Conclusion, from the beginning of Islām to the reign of Sulṭān Muṣṭafā I (A. H. 1032), entitled *Latā'ifu akhbārī'l-awwal fī man taṣarrafa fī Miṣr minā'd-Duwal*, by Muḥammad b. 'Abdū'l-Muṭī b. Abī'l-Faṭḥ b. Aḥmad b. 'Abdū'l-Ghanī b. 'Alī al-Iṣḥāqī al-Manūfī. See H. Kh., No. 11103; V. C., vol. ii, No. 924, pp. 152-153; B. M. A. C.<sup>2</sup>, Nos. 567 and 1279; pp. 357 and 827. [Qq. 208 comprises ff. 221 of 210 × 14.9 c. and 23 ll.; large, clear naskh; rubrications; transcribed from a copy of the author's autograph; dated Saturday, Dhu'l-Qa'da 5, A. H. 1148. Add. 278<sup>3</sup> lacks a page at the beginning, and comprises ff. 153 of 22.8 × 16.2 c. and 21 ll.; fair naskh; rubrications; dated Tuesday, Sha'bān 6th, A. H. 1159; scribe Muḥammad... (other names obliterated).]

978 لطائف انس الجليل في تحايف القدس و الخليل Qq. 127

An account of Jerusalem, entitled *Latā'ifu insī'l-jalīl fī tahā'ifi'l-Quds wa'l-Khalīl*, by Muṣṭafā As'ad al-Laḡimī al-Hīmī, containing 8 chapters, an Introduction and a Conclusion, as follows:—

المقدمة في حدود الارض المقدسة و قواعدها التي هي على التقوى مؤسّسة

الباب الاول في اسماء البيت المقدس و شرفه و ما يتّحف به الزاير من جلايل تحفه

الباب الثاني في من اختط مدينة القدس الشريف و في من سكنها و فتوحاتها على اوجز وجه لطيف

الباب الثالث في صفة المسجد الاقصى و الصخرة و ما به من المآثر التي لا تستقصى

الباب الرابع، فى صفة مدينة القدس و ما بها من المساجد  
و نبذة مما حول سرادقاتها من المعاهد  
الباب الخامس، فى مدينة الخليل و مسجده و ذكر الخليل  
و فضل زيارة مشهده  
الباب السادس، فى بعض ما حول بيت المقدس من القرى  
التي بها المآثر الرفيعة الذرى  
الباب السابع، فى بعض من دخل بيت المقدس من الانبياء  
و الصحابة و الاعيان و من توقى و دفن فيها من اهل العرفان  
الباب الثامن، فى ذكر الخضر عليه السلام و محله من  
المسجد الاقصى الرفيع المقام  
الخاتمة، فى ذكر الشام و فضلها و بهجتها و شرف محلها

[Ff. 58 of 21·2 × 16·2 c. and 23 ll.; clear, good naskh;  
rubrications; dated Monday, Muḥarram 12, A.H. 1161; scribe,  
Ḥusayn العرفانى.]

979

لطائف بزبان اردو

Add. 888

نقلين ريخته زبان Fifty-one stories in Hindustānī, entitled  
حكايات لطيف و پاكيزه هندستاني اردو زبان مين or مين  
written out for a Mrs Birch (بى بى برچ صاحبہ) in A.D. 1808  
by a Munshī named Kāshī Nāth. [Ff. 40 of 22·8 × 17·9 c.  
and 10 ll.; large Indian ta'liq.]

980-982

لغت دانستن

{Ii. 6. 47  
{Ll. 6. 10<sup>2</sup>  
Dd. 11. 33<sup>2</sup>

*Lughat-i-Dānistan*, a small Persian-Turkish vocabulary.  
See *P. C.*, Nos. clxiv and clxx, ii, pp. 247-248 and 254 for  
the first two MSS. **Dd. 11. 33** comprises ff. 46 of 21·4 × 14·0  
c., with a variable number of lines. This portion occupies  
ff. 9<sup>b</sup>-12<sup>a</sup>, and is headed (*sic*) کتاب دانستان. See No. 691  
*supra*.

لغت شاهی

Add. 285<sup>25</sup>

The rhymed Persian-Turkish vocabulary of *Shāhidī*. See Part II, untitled MSS., § X, Miscellaneous papers, and *L. C.*, vol. i, p. 102.

983, 984

لغت نعمت الله

Dd. 6. 41

Ll. 5. 25

Two copies of the *Lughat-i-Ni'matu'llāh*, a Persian dictionary explained in Turkish. See *P. C.*, Nos. clxi, clxii, pp. 243-245, and Nos. 223-224 *supra*.

985

لقاح الخواطر و جلاء البصائر

Qq. 139<sup>1</sup>

The *Liqaḥu'l-Khawāṭir wa Jalā'u'l-baṣā'ir* of *Shaykh 'Abdu'llāh b. Yahyā b. 'Abdu'llāh b. Muḥammad b. al-Mu'mir b. Ja'far*, beginning:—

الحمد لله ذي الطول و الكرم المسبغ على عباده جلايبب  
الآلاء و النعم آآخ

It is divided into 12 chapters as follows:—

الباب الاول يشتمل على الاحاديث الخمسة المروية عن  
النبي صَلَّعْمُ

الباب الثاني يشتمل على منتخب من كلام ابي بكر الصديق  
رضى الله عنه

الباب الثالث يشتمل على منتخب من كلام عمر بن  
الخطاب رضى الله عنه

الباب الرابع يشتمل على منتخب من كلام عثمان بن  
عقّان رضى الله عنه

الباب الخامس يشتمل على منتخب من كلام علي بن ابي  
طالب رضى الله عنه

الباب السادس يشتمل على منتخب من كلام ابي نجر  
الاحنف بن قيس التميمي رحمه الله



الباب السابع، يشتمل على منتخب من كلام ابي سعيد  
الحسن البصرى رحمه الله،

الباب الثامن، يشتمل على منتخب من كلام زياد بن ابيه،  
الباب التاسع، يشتمل على منتخب من كلام الحجاج بن  
يوسف الثقفى،

الباب العاشر، يشتمل على منتخب من كلام المهلب بن ابي  
صقره،

الباب الحادى عشر و هو باب كبير يشتمل على محاسن من  
كلام الخلفاء آلخ

[The MS. comprises ff. 191 of 20'0 × 13'2 c. and 25 ll., of which this portion occupies ff. 1-98, and is written in a small, neat naskh, with rubrications. Dated Shawwāl 25, A.H. 1117; scribe, Yūsuf, called Ibnu'l-Wakīl.]

986

Ff. 6. 38<sup>4</sup>

لوامع البرق الموهن فى معنى ما وسعنى ارضى و لا سمائى

*Lawāmi' u'l-barqī' l-mūhin* on the meaning of "Neither my earth nor my heaven sufficeth for Me, but [only] the heart of my believing servant," a mystical work in 8 chapters, by *Shaykh Quṭb u'd-Dīn 'Abdu'l-Karīm b. Ibrāhīm al-Gīlānī al-Baghdādī*. See *H. Kh.*, No. 11218; *Loth, I. O. A. C.*, No. 664, i, pp. 181-182. [For description of MS. see No. 87 *supra*. This portion occupies pp. 426-465, and is uniform with the rest.]

987

لوايح ملا جامى

Add. 812

The *Lawā'ih* of *Mullā Fāmī*. See *P. C.*, No. cclxxvii, pp. 360-361.

988

لوعة الشاكى و دمة الباكى

Qq. 163

The *Law'atu'sh-shākī wa dam'atu'l-bākī* of *Shaykh Zaynu 'd-Dīn Manṣūr b. 'Abdu'r-Rahmān*. See *H. Kh.*, No. 11236;

*B. M. A. C.*<sup>1</sup>, p. 662. [Ff. 55 of 21·5 × 15·5 c. and 15 ll.; large, clear naskh; rubrications; dated A. H. 1158; scribe, Darvīsh Ṣāliḥ b. Shaykh Aḥmad.]

989 لیلی و مجنون امیر خسرو Oo. 6. 30

The *Laylā and Majnūn* of *Amīr Khusrāw* of *Dihlī*. See *P. C.*, No. ccli, pp. 341–342.

990, 991 لیلی و مجنون هاتفی Add. 426  
Add. 3149<sup>2</sup>

The *Laylā and Majnūn* of *Hātifī*. See *P. C.*, Nos. cclxxviii and cclxxix, pp. 361–363.

992 لیلی و مجنون سودائی Dd. 11. 31

The Romance of *Laylā and Majnūn*, done into Turkish verse by *Sevdā'ī*, beginning:—

آغاز سخن بنام الله العزّت و البقاء لله  
اول حقّ و قدیر و لم یزدر اول عالم علم بی بددر

It appears from the section treating of the “reasons which led to the composition of the book” that the author translated the story from Persian into Turkish at the request of some of his friends; and, from the concluding verses, that he accomplished his work in the beginning of Dhu'l-Qa'da, A. H. 920:—

هر خنده اولاً بو قصّه بنیاد سودائی فقیری ایده لر شاد  
طقوز یوز یکرمدہ بو نامہ ختم اولدی ایرشد اختتامہ  
ذو القعدہ نک اولندہ ایار ختم اولدی بو قصّه اول خبردار

[Ff. 59 of 21·1 × 12·2 c. and 12 ll.; fair naskh; rubrications; a few rude miniatures; no date or colophon.]

993 متأثر الابرار فی تفصیلات مجملات جواهر الاخیار Qq. 17<sup>1</sup>

The *Ma'āthirul-abrār fī tafṣilāti mujmalāti jawāhiri'l-akhṣyār*, a supplement to the *Ḥadā'iqul-wardiyya* of *Ḥusāmud-Dīn Abū 'Abdi'llāh Ḥumayd b. Aḥmad al-Muḥallī* (see

*B. M. A. C.*<sup>2</sup>, Nos. 533–536, pp. 328–331) by *Muhammad b. 'Alī b. Yūnus b. 'Alī ar-Rahīf b. Fand*; hence also entitled *al-Lawāḥiqū'd-dariyya li'l-ḥadā'iqi'l-wardiyya*, composed in A.H. 916, and containing the Lives of the Zaydī Imāms down to A. H. 914. See *B. M. A. C.*<sup>2</sup>, p. 330<sup>b</sup>, last paragraph. Begins:—

الحمد لله الذى شرح صدور اوليائه بمواد العناية، آخ

[Ff. 1–192 of the MS. described under No. 481 *supra*. Dated Saturday, the 21st of Ramaḍān, A.H. 1206, and collated throughout early in the following year. Scribe, 'Abdu'r-Rahmān Aḥmad.]

994

مائير رحيمى

Nn. 3. 56

The *Ma'āthir-i-Rahīmī* of Āqā 'Abdu'l-Bāqī of Nahāvand. See *P. C.*, No. xciii, pp. 167–169.

مأل عوامل

Qq. 197<sup>6</sup>

*Ma'āl-i-'arwāmīl*, a Turkish treatise on the Arabic particles. For description of the MS. (of which this portion occupies ff. 25<sup>b</sup>–28) see untitled MSS., IX (MSS. of Mixed Contents).

مائة عامل

{ Dd. 11. 19<sup>4</sup> Ll. 6. 9<sup>3</sup>  
Ll. 6. 22<sup>3</sup> Ll. 6. 23<sup>3</sup>  
Qq. 211<sup>2</sup> Add. 417<sup>2, 3</sup>

Six copies of the well-known treatise on the Arabic particles, entitled the *Mī'at 'Āmil* or *'Awāmīl*, of *Shaykh 'Abdu'l-Qāhir b. 'Abdu'r-Rahmān al-Furjānī*, or of commentaries thereon. See *B. M. A. C.*<sup>1</sup>, p. 231 and note d *ad calc.* for editions; *B. M. A. C.*<sup>2</sup>, pp. 597–598, &c. [Of these MSS. four are described under the heading *Grammars* (V, iv, b) in Part II (untitled MSS.) *infra*, and one under *Ritual and Law* (II, iii). The sixth, **Qq. 211**<sup>2</sup>, has been already described (Nos. 9, 10, 612, 618, 687 and 689 *supra*). This portion comprises ff. 12<sup>b</sup>–16<sup>b</sup> of 21 ll.; no separate date or colophon.]

995 مباحج الفكر و مناهج العبر Add. 3187

The second quarter of the *Mabāhijū'l-fikar wa manāhijū'l-ibar*, by *Muhammad b. Ibrāhīm b. Yahyā b. 'Alī al-Kutbī* (d. A. H. 718). See *H. Kh.*, No. 11311; *B. M. A. C.*<sup>1</sup>, pp. 183-184. This volume contains the 9 chapters of Part ii (الفن الثاني، في ذكر الارض) enumerated by Rieu, *loc. cit.* [Ff. 161 of 20.0 × 14.5 c. and 17 ll.; good, clear naskh; rubrications; chapter-headings in yellow outlined with black. Appears to have been transcribed from the author's autograph (عن خط مصنفه و مؤلفه); dated A. H. 1013.]

996 الميسوط في طرق العمل و الحساب Dd. 6. 26<sup>1</sup>

A commentary called *al-Mabsūṭ* (اشتماله) و سميته الميسوط (على بسط ما تضمنه المضبوط) on a *Muqaddama*, or Introductory Treatise, by *Sirāju'd-Dīn Abū Ṭāhir Muḥammad b. Muḥammad b. 'Abdu'r-Rashīd as-Sajāwandī*, treating of the division of inheritances &c. The commentary is dedicated to the *Amīr Qutluḡ Timūr*, and the author gives his name as *Shamsu't-Ṭirāzī*. The text of the original is written in red, and is interspersed with the commentary. Begins:—

الحمد لله خالق القسم و مبدع اللوح و القلم باسط الارزاق  
و القسم آخ

[The MS. comprises ff. 88 of 18.2 × 12.8 c. and 19 ll., of which this portion occupies ff. 1-54; large, clear naskh; no date or scribe's name.]

997 مبهج النفوس و مبلج العيوس Qq. 191

A collection of anecdotes and pleasantries, entitled *Mubhijū'n-nufūs wa mubliju'l-'abūs* by *Muḥammad b. 'Abdu'llāh b. Muḥammad al-Hindī*. [Ff. 115 of 22.0 × 15.4 c. and 18 ll.; rubrications; dated the 20th of Jumāda I, A. H. 1187.]

998 مثلث قطرب Ff. 5. 11<sup>3</sup>

The *Muthallath* of *Qutrub* (*Abū 'Alī Muḥammad b. al-Mustanīr*, d. A. H. 206), with a short prose commentary. See

*H. Kh.*, No. 11366; *B.M.A.C.*<sup>1</sup>, p. 290<sup>b</sup>; *B.M.A.C.*<sup>2</sup>, No. 1125, ii, p. 707; *L.C.*, i, pp. 58-59, &c. [Ff. 7 of 20·3 × 16·0 c. and 13 ll.; large, clear, European naskh, pointed, not dated.]

999 Add. 574  
مثنوی تجلی

Part of the *Mathnavī-i-Tajallā*, or *Mi'rājū'l-Khayāl* of *Mullā 'Alī Ridā*. See *P.C.*, No. cccli, p. 385.

1000 Mm. 3. 10  
مثنوی مرادی

The first volume of the *Mathnavī-i-Murādī*, a Turkish metrical paraphrase of the great *Mathnavī* of *Falāhu'd-Dīn Rūmī* (see immediately below), beginning:—

استعذت الله من مكر الرجيم قلت بسم الله ذي المن العظيم

The actual paraphrase begins:—

بشنو این نی چون شکایت میکند  
از جذایبها حکایت میکند  
نالہ نیدن ایشٹ گل یا بُنی  
کیم ندن اغلر نندن کُینر بوئی  
گوش هوش اچ طی شکایتلر ایدر  
ایری لیقلردن حکایتلر ایدر

The reigning Sultān Murād is praised and the title of the work explained and justified in the preceding sections. [Ff. 204 of 31·3 × 19·7 c. and 17 ll.; large, clear naskh; pointed; dated the middle of Shawwāl, A. H. 840.]

1001-1004 Gg. 5. 32 Oo. 6. 32  
مثنوی معنوی Add. 199 Add. 845

Four copies of the *Mathnavī-i-ma'navī* of *Falāhu'd-Dīn Rūmī*. The first three are fully described in *P.C.*, pp. 313-315, Nos. ccxxiv-ccxxvi. The last, **Add. 845**, comprises ff. 397 of 33·0 × 20·3 c. and 19 ll. in four columns; fair ta'liq; rubrications; dated Shawwāl 15, A. H. 1221; scribe, Ghulām Muhyiyyu'd-Dīn. See also Nos. 299 and 622 (commentaries), 967 (extracts), and *s.v.* نسخه ناسخه, *infra*.

- 1005                      مثنوی (انتخاب)                      Oo. 6. 23

Extracts from the above-mentioned *Mathnavī*, entitled *Lubb-i-lubāb-i-ma'navī*. See *P. C.*, No. ccxxviii, pp. 319-320.

- 1006                      مجموع نفیس فیہ خمسة کتب من آداب البحث                      Qq. 211<sup>8</sup>

A collection of five tracts on the Ethics of Controversy, entitled *Majmū' nafis*, the first by Mawlānā 'Abdu'r-Rahīm (ff. 130-138). [The MS. comprises ff. 174 of 19'6 × 14'6 c., and, in this part, 25 ll.; poor nasta'liq.]

- 1007                      المجدل                      Add. 3163 (= Add. 3293)

The *Kitābū'l-Majdal*, a Christian controversial work. See Steinschneider's *Polemische und apologetische Literatur in arab. Sprache* (part iii of vol. vi of the *Abhandlungen für die Kunde des Morgenlandes*, Leipzig, 1877), pp. 83-86. [The MS. contains the second volume of the work, is defective at the beginning and at several other places, and comprises ff. 223 of 24'7 × 16'6 c. and 17 ll. Written in a fine, large old naskh, pointed; not dated.]

- 1008                      مجمع الانساب                      Add. 1088

The first part of the general history entitled *Majma'u'l-ansāb*. See *P. C.*, No. xlii, p. 102.

- 1009                      مجمع الفرس                      Add. 191

The Persian dictionary of *Surūrī* entitled *Majma'u'l-Furs*. See *P. C.*, No. cxlii, p. 230.

- 1010                      مجمع اللطایف                      Dd. 6. 20

A Turkish manual of Sacred History, evidences of Islām, advice to Kings, &c., compiled by *Sirāj b. 'Abdu'llāh*, in five chapters, as follows:—

• باب اولکی، قران و حدیثیله و اولیا و خلفا سوزیله نصایح

ملوکده در

باب اکنجی، قرانله و حدیثله بروک و بحروک غزاسین ثوابن  
بیان اتمکده در

باب اوچنجی، قران ایچنده کلان تواریخ انبیای و زبورده  
نصایح بیان اتمکده در

باب دوردنجی، قراندن و انجیلدن و توریتدن نصاری و  
یهودینوک بطلانن بیان اتمکده در

باب بشنجی، نصاری و یهود سواللرینک و بزم آنلره  
جوابلرمز (?) بیان اتمکده در

[Ff. 66 of 19'6 × 13'7 c. and 18 ll.; cursive Turkish hand; incomplete at end.]

1011 Add. 1059 مجمع المنافع البدنیة

*Majma'u'l-manāfi'i'l-badanīyya*, an abridgement, in 20 chapters, of the treatise on simple medicaments (*al-Mufradāt*) of *Ibnū'l-Baytār* (see *H. Kh.*, No. 12623; *B. M. A. C.*<sup>2</sup>, Nos. 798-799, 1210<sup>1</sup>, pp. 542-543 and 762), by an anonymous writer, beginning:—

الحمد لله الضار النافع، الذى جعل لكل داءً خطر اعظم مصلح  
و دافع آتخ

[Ff. 86 of 21'0 × 14'6 c. and 15 ll.; large, clear naskh; rubrications; not dated.]

1012 Add. 2787 مجموع الدرّة المنصانة فى وقایع کنانة من سنة الف تسعة وتسعين

*Majmū'u'd-durrati'l-munṣāna fī waqāyī'i Kināna*, an account of events in Egypt under the Pāshās who administered it from A. H. 1099 to A. H. 1130 (in the complete work, 1169). The end of the work and apparently other portions are missing. Begins:—

الحمد لله الحليم التوّاب، واحد احد كريم وهّاب (P) و  
سبحان الله اليه المرجع و المآب آتخ

1013                      مجموع حکایات و نوادر                      Add. 3242

قيل ان كريم الملك كان من اهل الظرف و الادب فعبّر  
 يومًا تحت جوسق بستان آخ

1014, 1015	محمدیه	Dd. 2. 50 Oo. 6. 51
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1016 Ll. 5. 24  
(كتاب) المختار للفتوى على مذهب الامام ابى حنيفة النعمان

*Al-Mukhtār li'l-fatwā*, a compendium of Ḥanafite jurisprudence, by *Abū'l-Faḍl Majdū'd-Dīn 'Abdu'llāh b. Maḥmūd b. Mawḍūd al-Mawṣilī* (d. A.H. 683). See *H. Kh.*, No. 11585; *L. C.*, vol. iv, p. 126, vol. v, pp. 271–272; *B. M. A. C.*<sup>2</sup>, Nos. 282–283, pp. 185–186. [Pp. 238 of 21·3 × 15·8 c. and 14 ll.; large, clear ta'liq; rubrications; dated Thursday, the 5th of Rabi' I, A. H. 958; scribe, 'Ubaydu'l-Karīm b. 'Abdu'l-'Azīz b. Shaykh Ibrāhīm.]



1017 مختار الصحاح Add. 425

The first volume of an epitome or condensation of the celebrated Arabic lexicon of *al-Fawharī* called *aṣ-Ṣiḥāḥ* (see Nos. 639-644 *supra*) made by *Muḥammad b. Abī Bakr b. 'Abdu'l-Qāhir ar-Rāzī* and entitled *Mukhtār* [or *Mukhtaṣar*] *uṣ-Ṣiḥāḥ*. See *H. Kh.*, vol. iv, p. 94; *B. M. A. C.*<sup>2</sup>, No. 850, pp. 578-579. [Ff. 83 of 33·0 × 22·7 c. and 19 ll.; clear, Indian ta'liq; rubrications; defective at end; ends with the root ر ب ض.]

1018 مختصر فى احكام النكاح Dd. 9. 55

An Arabic epitome of the matrimonial laws of the Muhammadans, with Malay interlinear glosses for the first 16 pp., and some Javanese religious formulæ. See Dr Van Vloten's *Account of Six Malay Manuscripts of the Cambridge University Library* (*Bijdragen tot de Taal-, Land-, en Volkenkunde van Nederlandsch-Indië*, 6<sup>e</sup> Volgr. 11), pp. 10-11. The Arabic text begins:—

سبحان الذى علمنا ما لم نعلم... و بعد، فقد سألنى بعض  
اخوانى رحمهم الله ان أَلْفَ لهم كتاباً مختصراً فى احكام النكاح  
و ما يحتاج اليه آلف

[Pp. 245 + xiii = ff. 129, of 28·2 × 19·0 c. and 9 ll. of text; large, clear naskh; rubrications; not dated.]

1019 مختصر الايضاح فى علم النكاح Add. 325

A tract on Marriage, entitled *Mukhtaṣaru'l-īdāḥ fī 'ilmi 'n-nikāḥ*, by *Shaykh Faḥālu'd-Dīn as-Suyūṭī*, in 25 chapters, beginning, after the brief doxology:—

و بعد، فانى ألفت هذا الكتاب من كتب العلماء و اقوال  
الحكماء المتقدمين رغبة فى الاعانة لمن قصرت همته عن  
النكاح آلف

[Ff. 10 of 16·8 × 12·3 c. and 17 ll.; clear naskh; rubrications; dated the 14th of Dhu'l-Qa'da, A. H. 1247.]

1020 مختصر فى العروض Dd. 6. 26<sup>2</sup>

A treatise on prosody by *Abū 'Abdī'llāh Muḥammad [b. Ibrāhīm] Abū'l-Faysh al-Anṣārī al-Andalusī* (see *B.M.A.C.*<sup>2</sup>, No. 992<sup>1</sup>, pp. 626–627) with a running commentary, beginning, after the doxology:—

أما بعد، فهذه كلمات لا يهيجها إلا الغيبى الذى فى طبعه  
طبع... فى تشريح مشكلات المختصر فى علم العروض المنسوب  
الى الامام الفاضل الكامل ابى عبد الله محمد المعروف بابى  
الجيش الانصارى الاندلسى

[Ff. 88 (of which this work occupies ff. 58–88) of 18·1 × 13·1 c. and 19 ll.; poor nasta'liq; rubrications; dated Shawwāl, A. H. 775.]

## 1021 مختصر القدورى Qq. 134

The *Mukhtaṣar*, or Compendium, of law according to the Ḥanafite school, of *Abū'l-Ḥusayn Aḥmad b. Muḥammad al-Qudūrī* (d. A. H. 428). See Loth's *I. O. A. C.*, Nos. 202–203, p. 51; *B. M. A. C.*<sup>2</sup>, No. 274, p. 181. [Ff. 141 of 19·8 × 12·2 c. and ll. 13 (in older part) or 17 (in later part) to the page. The older portion occupies ff. 1–31, and is written in large, clear naskh, with rubrications; the later is in a small, scratchy naskh; not dated.]

1022, 1023 مخزن الاسرار Ff. 5. 9<sup>2</sup>  
Add. 586

Two copies of *Nidhāmī's Makhzanu'l-asrār*. See *P. C.*, pp. 306–308, Nos. ccxiv, ccxv<sup>2</sup>.

## 1024 مخزن افغانى Add. 753

The *Makhzan-i-Afghānī* of *Ni'matu'llāh b. Ḥabību'llāh* of Herāt. See *P. C.*, No. lxxvii, pp. 152–153.

1025 مدارك اولى الرئاسة لمسالك علم الفراسة Qq. 184<sup>2</sup>

A treatise on Physiognomy, entitled *Madārik u'l-r-*

*riyāsat li-masālikī 'ilmi'l-firāsāt*, by 'Alī b. Muḥammad al-Ghazzālī, beginning:—

يقول مرتّب هذه الرسالة، و مقرب مفهوم منطوق هذه  
العجالة، المحبّ الوالى، على بن محمّد الغزّالى، احمد الله على  
كشف الاسرار عن غوامض الافكار فى علم الغراسة آخ

[Ff. 43 (of which this treatise occupies ff. 24-43) of 21·7 × 15·0 c. and 26 ll.; large, clear naskh; rubrications; incomplete at end; not dated.]

1026 مدح ابو المنصور سكندر جاه Add. 1087

A panegyric, in mixed prose and verse, on Sikandar Jāh, Nidhām of Ḥaydarābād from A. H. 1218-1244, by *Ghulām Riḍā Khān*. See *P. C.*, No. ccciii, pp. 385-386.

1027 مديحة لتبكيك النفس Add. 3241

An address to the departing soul, beginning, after the title above given:—

يا نفس شمسك غياب حياه و الموت ادركك يوم الوفاء و  
العمر منكى انقضا آخ

[Ff. 20 (of which this text occupies ff. 7<sup>a</sup>-15<sup>a</sup>) of 8·5 × 5·9 c. and 8 ll.; fair naskh, apparently written by a Christian deacon, ash-Shamāsh Anṭūn...Sulaymān, whose name occurs on the outer leaf.]

1028 مذاكرات فى علم النجوم Gg. 3. 19

The *Mudhākarāt*, or Dialogues on Astronomy and Astrology, of *Abū Ma'shar* (d. A. H. 272), and his answers to the questions put to him by *Abū Sa'īd Shādhān*, beginning after the brief doxology:—

أما بعد، فهذه مذاكرات ابو معشر فى اسرار علم النجوم و  
سوال ابى سعيد شاذان بن بحر عن ابى معشر و جوابات ابى  
معشر له بها اجابه، قال شاذان سمعت ابا معشر يقول آخ

[Ff. 149 (of which this part occupies ff. 1-99) of  $27.0 \times 18.5$  c. and 21 ll.; good naskh in the first portion, deteriorating further on; dated Tuesday, the 7th (or 17th) of Jumāda II, A. H. 767 (? سنة ستين و ١٧٧); on f. 99<sup>b</sup>, the next leaf after the colophon, occurs a note of ownership dated A. H. 927. The remainder of the volume contains astronomical and astrological tables, and two brief tracts on eclipses of the sun (ff. 120<sup>a</sup>-121<sup>b</sup>) and the motions of the planets (by *Abū Ishāq Ibrāhīm b. Yahyā an-Naqqāsh*, ff. 140<sup>a</sup>-145<sup>b</sup>).]

1029 مرآة المجالس Add. 2773

*Mirātu'l-majālis*, "the Mirror of Assemblies," the minute-book of the Madras Persian Club (A. D. 1789). See *P. C.*, No. cxviii, pp. 196-198.

1030-1032 مراح الارواح { Dd. 6. 21<sup>1</sup>  
Qq. 211<sup>6</sup>  
Add. 2622<sup>1</sup>

Three copies of the *Marāḥu'l-arwāḥ*, a treatise on Arabic grammar by *Aḥmad b. 'Alī b. Ma'sūd*. See *H. Kh.*, No. 11758; *B. M. A. C.*<sup>1</sup>, p. 233; *B. M. A. C.*<sup>2</sup>, No. 968<sup>1</sup>, p. 616; *V. C.*, vol. i, pp. 178-179, 181-184. [For description of **Qq. 211** see No. 612 *supra*. This portion occupies ff. 86<sup>b</sup>-125<sup>b</sup>, is defective at end, and is written in a clear but ugly ta'liq, 11 ll. to page. **Add. 2622** contains ff. 90 of  $17.3 \times 11.5$  c. and 13 ll.; small, neat ta'liq; rubrications; contains five grammatical treatises, of which this, the first, occupies ff. 2<sup>b</sup>-32<sup>b</sup>; no date. **Dd. 6. 21** contains ff. 82 of  $18.9 \times 13.9$  c. and 13 ll.; good ta'liq; rubrications. The *Marāḥ* occupies ff. 1-43. For description of two other MSS., **Ll. 6. 22<sup>2</sup>** and **Add. 1085<sup>1</sup>**, see *infra*, untitled MSS., s. v. Grammars (V, iv, b).]

1033 مراسد الاطلاع Qq. 53

The *Marāsidu'l-iṭṭilā'*, *Shaykh Ṣafīyyū'd-Dīn Abū'l-Faḍā'il 'Abdu'l-Mūmin b. 'Abdu'l-Ḥaqq's* well-known abridgement of Yāqūt's Geographical dictionary, the *Mu'jamu'l-Bulḡān*. See *H. Kh.*, No. 11762; *B. M. A. C.*<sup>1</sup>, pp. 610, 688; Juynboll's edition of the text; *B. M. A. C.*<sup>2</sup>, No. 695, p. 471, &c. [Ff. 324

of 21·8 × 16·8 c. and 27 ll.; clear naskh; rubrications; dated Wednesday the 14th of Jumāda II, A. H. 1160; scribe, 'Alī b. al-Hājī Muḥammad b. Shaykh Kamāl.]

1034

مرقاۃ اللغات

Dd. 5. 34

The *Mirqātu'l-lughāt*, an Arabic-Turkish Lexicon containing 30,000 words, compiled from the *Ṣiḥāḥ* and the *Qāmūs*. See *H. Kh.*, No. 11817; *B. M. A. C.*<sup>1</sup>, p. 471; *L. C.*, vol. i, p. 91; *V. C.*, vol. i, pp. 118-119, &c. [Ff. 286 of 20·8 × 14·8 c. and 9 ll. with interlinear glosses; fair nasta'liq; rubrications; dated A. H. 955.]

1035

مركز الإحاطة بأدباء غرناطة

Qq. 287

A biography of the literary men of Granada, entitled *Markazul-ihāṭa bi-udabā'i Gharnāṭa* by *Lisānu'd-Dīn Ibnul-Khaṭīb al-Andalusī* (d. A. H. 776). See *B. M. A. C.*<sup>2</sup>, No. 666, pp. 450-451, where this work is described as an abridgement of *Lisānu'd-Dīn's Ihāṭa* made in A. H. 793 by *Badru'd-Dīn Muḥammad b. Ibrāhīm al-Bashtakī*. Begins:—

الحمد لله الذي جعل الشعر ترجمان العرب و عنوان اهل

الادب الخ

[Ff. 279 (but, as the last leaf is numbered 282, it appears that 3 leaves are missing) of 25·0 × 14·6 c. and 27 ll.; good, clear naskh; rubrications. The end (involving the latter portion of the eighth *juz'*) is missing, but a note by the scribe states that this defect existed in his original, and that he was unable to find another copy whence he might fill up this lacuna, though he had made enquiries in the most distant countries, until at length, says he, he was informed by certain aged men of letters that the author had died before he had completed his work. Not dated.]

1036, 1037

مروج الذهب للمسعودی

Qq. 61

Qq. 62

The whole of the well-known history of Abu'l-Ḥasan 'Alī b. al-Ḥusayn b. 'Alī *al-Mas'ūdī* (d. A. H. 345) entitled *Murūju'dh-dhahab wa ma'ādinul-jawhar* ("Meadows of gold and

mines of gems") in two volumes. See the Introduction to the edition of Barbier de Meynard and Pavet de Courteille (Paris, 1861-1877); *H. Kh.*, No. 11828; *B.M.A.C.*<sup>2</sup>, Nos. 448-454, pp. 267-269. [**Qq. 61** contains ff. 296 of 23·2 × 16·1 c. and 24 ll.; and **Qq. 62** ff. 350 of 24·0 × 16·8 c. and 24 ll.; clear but ugly naskh; not dated. The end of the first vol. corresponds with vol. v, p. 14, l. 3 of the Paris edition.]

1038-1044

مزامير داود

{ **Dd. 12. 13** **Li. 6. 16**  
**Add. 237** **Add. 257**  
**Add. 3220** **Add. 3228**  
**Add. 3256**

Seven MSS. containing the whole or portions of the *Psalms of David* in Arabic. [**Dd. 12. 13** is defective at the beginning, the first verse in the text being v. 18 of Psalm xxii. It comprises ff. 112 of 15·6 × 10·3 c. and 11 ll.; large and clear but ungraceful naskh; rubrications. The Psalms end on f. 93<sup>a</sup>, and are followed by other songs of praise from scripture, viz. the *Tasbiḥas* of Moses (Exodus, xv, 1-21), of Isaiah (Is. xlii, 10), of Moses (Deut. xxxii) &c. Dated the year 1865 of Alexander; scribe, the Priest Ibrāhīm. **Li. 6. 16** is also defective at the beginning, the first verse being v. 3 of Psalm iii. It comprises ff. 163 of 16·3 × 11·3 c. and 11 ll.; large, clear naskh; rubrications. The Psalms end on f. 155<sup>b</sup>, and are followed by a form of humiliation and four *tasbiḥas* (of Moses, &c.). Not dated; scribe, the priest Ilyās. **Add. 237** comprises ff. 77 of 37·0 × 24·0 c. and 16 ll.; large, clear, good naskh, pointed; rubrications. The Psalms end on f. 70<sup>b</sup>, and are followed by some *tasābīḥ* and prayers from other parts of Scripture. Not dated. **Add. 257** comprises pp. iv + 226 = ff. 115 of 22·4 × 16·2 c. and 26 ll.; and contains the Psalms in Greek and Arabic in parallel columns, preceded by a preface which states that this version, revised from the translation printed at Aleppo, was made by the Greek Patriarch of Antioch, Athanasius (كيركير اثناسيوس), aided by a priest named Sulaymān who was a good Arabic scholar. The MS. is dated A.D. 1718, Aleppo; and is carefully and neatly written, with rubrications, divisions into verses, marginal

references, &c. The Psalms are followed by the three Creeds, of which only the first (the Apostles' creed) is accompanied by an Arabic translation. **Add. 3220** comprises ff 112 of 21·3 × 14·9 c. and 17 ll.; large, clear naskh; rubrications; the Psalms end on f. 101<sup>b</sup>, and are followed by the 10 *tasbiḥas*. Dated Aleppo, June (Ḥazīrān) 10th, A.D. 1687; transcribed by Sulṭāna the daughter of al-Maḥdisī Shukru'llāh b. Sham'ūn. **Add. 3228** comprises 76 written pages of 18·0 × 11·2 c. and 16 ll.; is written in a neat naskh, pointed; and contains Psalms i–xl. No date or colophon. **Add. 3256** contains the Apocryphal Psalms described in *B.M.A.C.*<sup>1</sup>, p. 529<sup>b</sup>, and *B.M.A.C.*<sup>2</sup>, No. 201, p. 121. It comprises ff. 51 of 25·8 × 17·3 c. and 15 ll.; is written in a large, clear naskh, pointed, with rubrications; and is not dated. The volume ends with a blessing on Muḥammad, and each "sūra" is preceded by the *Bismi 'llāh*. It was brought from Damascus.]

1045

المزهر في اللغة

Qq. 35

The *Muzhiru'l-lughat* (here called *al-Muzhir fi'l-lughat*) of *Shaykh Jalālū'd-Dīn as-Suyūṭī*. See *H.Kh.*, No. 11837; *B.M.A.C.*<sup>1</sup>, pp. 245–246; *L.C.*, vol. i, pp. 45–46; *B.M.A.C.*<sup>2</sup>, No. 879, pp. 590–591. [Ff. 265 of 28·2 × 18·2 c. and 25 ll.; good naskh; rubrications; not dated.]

1046

المسامرات

Qq. 279

The *Musāmarāt* of the great Ṣūfī *Shaykh Muḥyiyū'd-Dīn ibnu'l-'Arabī*, properly entitled *Muḥāḍaratu'l-abrār wa musāmaratu'l-akhyār*. See *H.Kh.*, No. 11507; *B.M.A.C.*<sup>2</sup>, No. 1142, pp. 720–721, and references there given. [Ff. 460 of 26·5 × 14·7 c. and 29 ll.; small, neat naskh; rubrications; gilt margins; dated Sunday the 14th of Jumāda II, A.H. 1004; scribe, Isma'il b. Muḥammad b. Isma'il b. Muḥammad Abu'l-Fath.]

مسائل و فضائل في ثبات الدين و تصحيح اليقين **Add. 3214<sup>2</sup>**

Questions on Christian Doctrine. See *infra*, untitled MSS., I, iii.

- 1047-1049      المستطرف في كل معنى مستطرف      { Add. 770  
Add. 771  
Add. 3188

Two copies (the first in two uniform volumes) of the well-known Anthology in prose and verse of *Shihābū'd-Dīn Muḥammad b. Aḥmad al-Khaṭīb al-Abshihī* (circ. A. H. 800). See *H. Kh.*, No. 11940; *B. M. A. C.*<sup>2</sup>, Nos. 1114-1116, p. 703. [Add. 770 comprises ff. 169 of 22'4 × 13'5 c. and 29 ll.; good, clear naskh; rubrications; dated the beginning of Jumāda II, A. H. 1108; scribe, 'Uthmān b. Sayyid Aḥmad; extends down to the end of ch. xlix. Add. 771 comprises ff. 159 of 21'9 × 14'0 c. and 29 ll.; fair naskh; rubrications; dated Saturday the 10th of Rabī' II, A. H. 1252; scribe, 'Umar b. Shaykh Aḥmad. Add. 3188 contains the whole work, and comprises ff. 170 of 27'8 × 18'2 c. and 32 ll.; small, neat naskh; rubrications; dated the 3rd of Ramaḍān, A. H. 1171.]

- 1050      مسیر طالبی فی بلاد افرنجی      Add. 413

The Travels of *Mīrza Abū Ṭālib-i-Isfahānī*. See *P. C.*, No. cxvi, pp. 194-195.

- 1051      مشکلات شاهنامه      Dd. 6. 32<sup>2</sup>

An anonymous Persian grammar and vocabulary, in four chapters, entitled, apparently, *Mushkilāt-i-Shāhmāma*. See *P. C.*, No. clxiii<sup>2</sup>, pp. 245-247.

- 1052-1054      المصباح فی النحو      { Qq. 197<sup>1</sup>  
Add. 580  
Add. 1072<sup>1</sup>

The *Misbāḥ*, a well-known work on Grammar, by *Abū'l-Faṭḥ Nāṣir b. 'Abdu's-Sayyid al-Muṭarrizī* (d. A. H. 610). See *H. Kh.*, No. 12181; *B. M. A. C.*<sup>1</sup>, p. 231<sup>a</sup>; *B. M. A. C.*<sup>2</sup>, No. 931, p. 604, &c. [Qq. 197 comprises ff. 234 of 22'1 × 14'0 c. (of which this portion occupies ff. 1-10) and 25 ll.; small, neat naskh; rubrications; scribe, Isma'īl al-Ḥassānī; not dated in this colophon, but other colophons further on in the volume are dated A. H. 1157. Add. 580 comprises ff. 80 of 28'9 × 17'3 c. and 5 ll.; large, clear ta'liq; rubrications; dated the



12th of Dhu'l-Hijja, A. H. 1227. **Add. 1072<sup>1</sup>** comprises ff. 34 (of which this part occupies ff. 1–26) of 19'4 × 14'2 c. and 12 ll.; poor nasta'liq; numerous marginal notes and interlinear glosses; dated A. H. 994. Other copies (**Dd. 11. 19<sup>8</sup>** and **Ll. 6. 23<sup>2</sup>**) are described *infra*, under untitled MSS., V, iv, b.]

**1055** مصحف هرمس الهرامسة **Dd. 4. 28<sup>3</sup>**

A treatise on stones and gems, styled on the title-page *Muṣḥafu Hirmisi'l-Harāmisa*, and, in the colophon, *Kitābu mahakki'l-hijāratī's-sab'a*, beginning:—

مصحف هرمس في الاحجار، هذا كتاب مصحف هرمس الحكيم  
و هو هرمس الهرامسة و هو المصحف الثاني الذي ضمنه ذكر  
اصناف الحجارة و معادنها و حيث توجد فيه و منافعها مبيناً  
مشروحاً و ذكر فيه ايضاً عدة البرابي و ما يختص به كل  
بربا منها

[For description of MS. see Nos. 31, 440 *supra*. This portion occupies ff. 100–122.]

**1056** مطلع السعدين **Add. 185**

The first volume of the *Maṭla'u's-Sa'dayn* of 'Abdu'r-Razzāq b. Ishāq as-Samarqandī. See *P. C.*, No. lxx, p. 145.

**1057** المطول للتفتازاني **Add. 2630**

The glosses of Ḥasan Chelebī b. Muḥammad Shāh Fanārī (d. A. H. 886) on the *Muṭawwāl* of Sa'du'd-Dīn Taftāzānī (d. A. H. 792), which is the longer of his two commentaries on the *Talkhīṣu'l-miftāḥ* (see No. 264 *supra*) of Jalālu'd-Dīn Muḥammad b. 'Abdu'r-Rahmān al-Qazwīnī, commonly called *al-Khaṭībū'd-Dimashqī* (d. A. H. 739). This, in turn, is an abridgement of the *Miftāhu'l-'ulūm* of Sirāju'd-Dīn Yūsuf as-Sakkākī. See Loth's *I. O. A. C.*, Nos. 867–872, pp. 248–249. [The MS. comprises ff. 306 of 25'8 × 13'0 c. and 22 ll.; small, cursive nasta'liq; dated the end of Dhu'l-Hijja, A. H. 1031;

scribe, Khayru'llāh b. Qāsim al-Mūsawī al-Ḥusaynī; given as a *wagf* to the mosque at 'Akkā in A.H. 1196 by Aḥmad Pāshā al-Jazzār.]

1058 مظهر التقديس بزوال دولة الفرنسيين Qq. 214

The *Madhharu't-taqdīs bi-zawāli dawlati'l-Firānsīs*, an account of the decline of the French power in Egypt (A.H. 1213-1216; June 24, A.D. 1798-Dec., A.D. 1801) by 'Abdu'r-Rahmān al-Ḥabartī, an autograph copy, bought from the author (as stated in a note on f. 1<sup>a</sup>) by a certain Shaykh Ibrāhīm, A.H. 1232. See *B.M.A.C.*<sup>2</sup>, No. 571, pp. 359-360. [Ff. 128 of 21'0 × 15'5 c. and 25 ll.; clear but ugly nasta'liq; rubrications.]

1059-1062 معالير التنزيل للبغوي Add. 806 Add. 807  
Add. 833 Add. 3249

Four volumes of the *Ma'ālimu't-tanzīl* of al-Ḥusayn b. Mas'ūd al-Farrā al-Baghawī (d. A.H. 516), a celebrated commentary on the Qur'ān. See *H. Kh.*, No. 12312; *B.M.A.C.*<sup>1</sup>, pp. 61-62, 763; *B.M.A.C.*<sup>2</sup>, pp. 61, 822, Nos. 101-103 and 1266<sup>2</sup>; Nöldeke's *Gesch. d. Qurāns* (Göttingen, 1860), p. xxvii. [Add. 806 contains the commentary on Sūras xvii-xxxvii inclusive, and comprises ff. 287 of 23'6 × 16'3 c. and 23 ll.; good, clear naskh; rubrications; not dated, probably 14th century A.D. Add. 807 contains the commentary on Sūras xxxvi-cxiv, and comprises ff. 404 of 24'6 × 13'0 c. and 21 ll.; good, clear nasta'liq; rubrications; copious marginal notes. In the colophon it is stated that the transcription of this volume, the fourth (and last) of the work, was completed on Monday the 18th of Shawwāl, A.H. 1079; and that it was written in Ardabīl by Muḥammad Ṣafī b. Iskandar al-Muṭabbib. Add. 833 contains the commentary on Sūras i-xviii, and comprises ff. 303 of 29'2 × 19'9 c. and 42 ll.; fair naskh; rubrications; dated Thursday the 18th of Rabī' II, A.H. 1115; scribe, 'Abdu'l-Fattāḥ b. Nūru'd-Dīn b. Yaḥyā b. 'Abdu'l-Qādir b. Muḥammad. Add. 3249 contains the earlier portion of the work, down to the end of Sūra vii,

and comprises ff. 370 of 22'5 × 16'2 c. and 25 ll.; fair naskh; text in red; not dated.]

1063

معجم ما استعجم

Qq. 278

The *Muʿjamu ma 'staʿjam* of Abū 'Ubayd 'Abdu'llāh b. 'Abdu'l-'Azīz b. Abī Muṣ'ab al-Bakrī. See *H. Kh.*, No. 12388; *B. M. A. C.*<sup>1</sup>, pp. 714-715; *L. C.*, vol. ii, p. 131; and Wüstenfeld's lithographed edition (Göttingen, Paris, 1876-1877). In an elaborate note by Henry Bradshaw, dated Dec. 22, 1864, which is prefixed to the volume, it is described as "not made up of two imperfect books, but is a large fragment of an old copy made into a complete one by transcribing from another. The copy of which the fragment forms part was divided into three volumes as follows:—vol. i, A-J; vol. ii, H-M; vol. iii, N-Y. But that from which the remainder was transcribed must have been divided into three volumes differently thus:—vol. i, A-R; vol. ii, Z-M; vol. iii, N-Y. Of the old copy volumes i and iii are wanting, and vol. ii consisted originally of 190 leaves, of which 1, 2, 33-38, 41-50, 61-110, 112-119, 189 and 190 are now wanting. I have numbered the leaves of this copy on the upper *inner* margin; and have put signatures to the quires, aa-tt. The made-up copy, as it now stands, consists of 343 leaves, which I have numbered on the upper *outer* margin throughout. I have also put signatures to the quires as follows:—vol. i, foll. 1-160, a\*-x\*; vol. ii, foll. 161-237, aa\*-kk\*; vol. iii, foll. 238-343, aaa\*-lll\*." [The leaves measure 25'4 × 16'3 c., and contain 21 ll. in the old parts, and 25 ll. in the new. The old is in a fine, clear naskh, fully pointed; the new in a fair naskh with rubrications. The colophon to vol. i (on f. 160<sup>a</sup>) gives the date of completion as Monday the 27th of Jumāda II, A.H. 1100; scribe, Ibrāhīm b. Sulaymān b. Muḥammad b. 'Abdu'l-'Azīz al-Ḥanafī al-Junaynī (?) ad-Dimashqī. Vol. ii is not dated. The colophon to vol. iii (on f. 343<sup>a</sup>) gives the date of completion as Sunday the 3rd of Rajab, A.H. 1095. The scribe's name has here been erased. This portion was copied from a MS. written in a Maghribī hand, and dated Ramaḍān,

A. H. 585, and was afterwards collated with this original. At that time the scribe was unable to obtain the text of vol. i, but he afterwards (in A. H. 1100) obtained it from a learned man (name carefully obliterated) at Mecca.]

1064 معدن الشفاء سكندر شاهى Gg. 2. 12

A work on Medicine, entitled *Ma'danu'sh-shifā-i-Sikandarshāhī* by *Bhūvah b. Khawāṣ Khān*. See P. C., No. cxxix, pp. 212-213.

معراج الخيال Add. 574

The *Mi'rājū'l-Khayāl*. See No. 999 *supra* s. v. مثنوى تجلى.

1065 [كتاب فى] المعراج المبارك Add. 758

A volume containing various traditional accounts of the night-ascent of Muḥammad into Heaven, beginning:—

الحمد لله الذى قرب من اختاره من عباده الى حضرة  
وجوده واصطفى و اجتبى من خلقه آخ

[Ff. 58 of 16'3 × 11'5 c. and 9 ll.; large, clear naskh; rubrications. Ended on Saturday, the 25th of Rabī' II, A. H. 1208; scribe, Muḥammad b. 'Uthmān b. 'Alī. In A. H. 1213 the volume was in the possession of one Muḥammad b. 'Abdu 'r-Raḥmān b. Nūḥ b. Sulaymān.]

1066 [رسالة فى] معرفة النفس الناطقة و كيفية احوالها Add. 442<sup>4</sup>

A treatise on Knowledge of the Rational Soul, ascribed to Avicenna (*Ibn Sīnā*), beginning:—

الحمد لله لا يخيب من بابه امل، و لا يحرم عن جنابه  
عامل، آخ ... و بعد، فهذه رسالة حررتها فى علم النفس و جعلتها  
ثلاثة فصول، الفصل الاول، فى اثبات ان جوهر النفس مغاير  
لجواهر البدن، الفصل الثانى، فى بقاء النفس بعد فناء البدن،  
الفصل الثالث، فى مراتب النفوس فى السعادة و الشقاوة بعد  
مفارقة النفس من البدن،

[The MS. comprises ff. 128 (of which this part occupies ff. 22<sup>b</sup>–26<sup>b</sup>) of 21·5 × 14·0 c. and 23 ll.; poor nasta'liq; rubrications; dated A. H. 1148.]

1067, 1068

المعلقات السبع

Dd. 3. 79

Add. 440

Two manuscripts containing the celebrated old Arabian poems known as the *Mu'allagāt*. **Dd. 3. 79** comprises ff. 54 of 18·2 × 13·5 c. and 11 ll., is written in a large, good naskh, older than A. H. 817 (which date is mentioned as that whereon a former owner completed the perusal of the work), and contains the poems of *Imra'u'l-Qays*, *Labīd*, *Zuhayr*, *Tarafa*, *'Amr b. Kulthūm*, *Hārith al-Yashkurī*, and *'Antara b. Shaddād*. **Add. 440** comprises ff. 20 of 20·8 × 12·1 c. and 19 ll., and contains the same poems in different order, followed by poems of *al-A'shā* and *an-Nābigha*, all written in a clear, good modern naskh, not dated.

1069

معار الجمالی

Add. 261<sup>1</sup>

Part iv of the *Mi'yāru'l-Jamālī* of *Shamsu'd-Dīn Muḥammad Fakhri* of Isfahān. See *P. C.*, No. clxxxii<sup>1</sup>, p. 273.

معانی المقامات فی شرح المقامات

Qq. 197<sup>10</sup>

*Ma'āni'l-Maqāmāt*, see *infra*, s. v. *Maqāmāt*.

المعین علی فعل سنة التلقین

Add. 3257<sup>4</sup>

*Al-Mu'īn 'ala fi'li sunnati't-talqīn*, by *Shaykh Abū Ishāq Ibrāhīm* called *an-Nāẓi*. See Part II, Untitled MSS., II, ii.

1070

المغرب فی ترتیب العرب

Qq. 66

*Al-Mughrib fi tartībī'l-Mu'rib*, a dictionary of rare words occurring in traditions and legal books, by *Abu'l-Faṭḥ Nāṣir b. 'Abdu's-Sayyid al-Muṭarrizī* (d. A. H. 610), followed by an Appendix on Grammar. See *B. M. A. C.*<sup>2</sup>, No. 864, pp. 585–586, and references there given. [Ff. 257 of 21·1 × 13·8 c. and 17 ll. The greater part of the volume is in a large, clear, īl-formed naskh, with rubrications, but ff. 251–257 inclusive are in a quite modern Persian ta'liq; not dated.]

## 1071 المغنى فى البيطرة Qq. 121

*Al-mughnī fī'l-bayṭara*, a work on Farriery, stated on the title-page to be by *Sulṭān Majdu* (?) 'd-Dīn 'Umar b. *Sulṭān Shamsu'd-Dīn Yūsuf b. 'Umar b. 'Alī*. See *B.M.A.C.*<sup>1</sup>, p. 634. [Ff. 92 of 20·3 × 14·9 c. and 14 ll.; large, coarse naskh; rubrications; dated Muḥarram, A. H. 1124; scribe, Isma'īl b. 'Abdu'llāh.]

## 1072 المغنى فى الطبابة Gg. 5. 29

A compendium of Medicine, entitled *al-Mughnī*, by *Shaykh Abū'l-Ḥasan Sa'īd b. Hibatu'llāh b. al-Ḥasan* (died A. H. 495 = end of A. D. 1101). See Wüstenfeld's *Gesch. d. Arab. Aerzte*, No. 143, p. 83: *B.M.A.C.*<sup>2</sup>, Nos. 794-795, p. 540. [Ff. 123 of 25·0 × 17·6 c. and 21 ll.; fine old naskh of about the thirteenth century; rubrications; date in colophon obliterated.]

## 1073 مفتاح دار السعادة و منشور العلم و الارادة Add. 830

The *Miftāḥ Dārī's-sa'adat wa manshūru'l-'ilm wa'l-iradat*, by *Shaykh Shamsu'd-Dīn Muḥammad b. Abī Bakr*, commonly called *Ibn Qayyim al-Fawziyyat*. See *H. Kh.*, No. 12567. [Ff. 359 of 26·5 × 17·8 c. and 25 ll.; large, clear, good naskh; dated Ba'l-bakk, the 2nd of Dhu'l-Hijjah, A. H. 766; scribe, Muḥammad b. 'Alī b. Aḥmad b. Muḥammad al-Ḥanbalī, called *Ibnu'l-Yunāniyya*.]

## 1074 مفتاح الغيب Ll. 6. 1

The *Miftāḥu'l-Ghayb* of *Shaykh Ṣadrū'd-Dīn Muḥammad b. Ishāq al-Qunyawī* (d. A. H. 673). See *H. Kh.*, No. 12581; *V. C.*, vol. iii, pp. 368-370. [Ff. 114 of 21·8 × 15·8 c. and 23 ll.; clear naskh; rubrications; not dated.]

1075, 1076 مفتاح گلستان Add. 225 (ff. 78<sup>b</sup>-83<sup>a</sup>)  
Add. 238<sup>2</sup>

The *Miftāḥ-i-Gulistān*, or Key to the Gulistān of Sa'dī, by Uways b. 'Alā. See *P. C.*, Nos. clii, clxxxiii, pp. 238-239 and 274-275.

- 1077, 1078      مفرج القلوب      Add. 242<sup>1</sup>  
Add. 566<sup>1</sup>

Two copies of the *Mufarriḥu'l-Qulūb*, a well-known Persian version of the Hitopadesa, made by *Tāju'd-Dīn b. Mu'īnu'd-Dīn Malikī*. See *P. C.*, Nos. cccxxiv<sup>1</sup> and cccxxvi<sup>1</sup>, pp. 404-406.

- 1079      مفرج الكروب في اخبار بنى ايوب      Ll. 1. 6

The *Mufarriḥi'l-Kurūb fī akhbāri Banī Ayyūb*, a history of the Ayyūbite Sultans, by *Qādī Jamālu'd-Dīn b. Wāṣil Muḥammad b. Sālīm al-Ḥamawī* (d. A. H. 697). See *H. Kh.*, No. 12620. [Ff. 301 (pp. 602) of 24·8 × 17·4 c. and 21 ll.; good old naskh, not dated, but seemingly of the 14th century; rubrications.]

- 1080      مفهوم عوامل عتيق      Qq. 197<sup>7</sup>

[Ff. 28<sup>a</sup>-29<sup>b</sup>.] *Maflūmi 'awāmil-i-'atīq*, a short treatise on Arabic particles, in Turkish, based on the teachings of *Shaykh 'Abdu'l-Qāhir*. [For description of MS., see No. 1052 *supra*.]

- 1081      مفيد العلوم و مييد الهوموم      Qq. 202

The *Mufīdu'l-'ulūm wa mubīdu'l-humūm* here ascribed to *Abū Bakr al-Khwārazmī ash-Shāfi'ī*. See *H. Kh.*, No. 12639; *B.M.A.C.*<sup>1</sup>, pp. 338-339; *B.M.A.C.*<sup>2</sup>, Nos. 712-713, pp. 485-486, where the author's name is given as *Jamālu'd-Dīn Abū 'Abdu'llāh Muḥammad b. Aḥmad al-Qazwīnī*. [Ff. 248 of 21·3 × 15·3 c. and 21 ll.; fair naskh; rubrications; not dated.]

- 1082      المقاصد السنية لمعرفة الاجسام المعدنية      Add. 746<sup>9</sup>

A tract on metals and minerals, entitled *al-Maqāṣidu's-saniyya li-ma'rifati'l-ajsāmi'l-ma'daniyya*, by *Shaykh Taqī'u'd-Dīn Aḥmad b. 'Alī al-Maqrīzī* (d. A. H. 845). See *H. Kh.*, No. 12667; *L. C.*, vol. v, p. 101, 10<sup>o</sup>. [For description of MS., see No. 21 &c. *supra*.]

1083

المقالات العشر لارسطوطاليس

Add. 3222

A work professing to contain the advice and instruction of Aristotle to Alexander the Great, stated to have been translated from the Greek by *Yahyā b. Baṭrīq* (concerning whom see *B.M.A.C.*<sup>2</sup>, No. 739, p. 503), beginning:—

الحمد لله الذى عقد فى اعلام الملك رعاية الرعية، و مهد  
 باحكامه مصالح الكافة و اصلاح البرية، . . . . قال الترجمان يحيى  
 ابن البطريق اننى لم ادع هيكلًا من الهياكل الذى اودعت  
 الفلاسفة فيها اسرارها و لا عظيمًا من عظماء البرهان الذين لطفوا  
 بمعرفتها و ظننت مطلوبى عنده الا و قصدته حتى وصلت الى  
 هيكل عبد شمس الذى بناه اسقلابيوس لنفسه فظفرت فيه بناسك  
 متعبد مترهب ذو علم بارع و فهم ثاقب فتلطفت له و استنزلته  
 و عملت الحيلة عليه حتى اباح لى مصاحف الهيكل المودوعة فيه  
 فوجدت فى جملتها المطلوب الذى نحوه قصدت و اياه ابتغيته  
 فصدرت الى الحضرة المنصورة ظافرًا بالمراد و شرعت بعون الله و  
 تأييده و سعد امير المؤمنين و جدّه فى ترجمته و نقله من  
 اللسان اليونانى الى اللسان الرومى و من اللسان الرومى الى  
 اللسان العربى، فكان أول ذلك نسخة جواب الفيلسوف ارسطوطاليس  
 الى اسكندر الملك،

The "Ten Discourses" deal with the following matters:—

المقالة الاولى، فى انواع الملوك،

المقالة الثانية، فى حال الملك و هيئته و كيف يجب ان

يكون مأخذه فى خاصة نفسه و فى جميع احواله و تدابيرها،

المقالة الثالثة، فى صورة العدل الذى به يكمل الملك و

تسامي الخاصة و العامة،

المقالة الرابعة، فى وزرائه و عددهم و وجه سياستهم،



- المقالة الخامسة، في كتاب سجلاته و مراتبهم  
المقالة السادسة، في سفراته و رسله و هيأتهم و وجه السياسة  
في ارساله  
المقالة السابعة، في الناظرين الى رعيته و المنصرفين في  
خدمة خراجاته  
المقالة الثامنة، في سياسة قواده و الاساورة من اجناده و من  
دونهم منهم من طبقاتهم  
المقالة التاسعة، في سياسة الحروب و صور مكايدها و التحفظ  
من عواقبها و ترهيب لقاء الجيش و الاوقات المختارة لذلك  
المقالة العاشرة، في خواص الاحجار و غير ذلك مما تنتفع به  
[Ff. 76 of 19'2 x 14'5 c. and 15 ll.; fair, modern naskh;  
rubrications; not dated.]

1084

Add. 7467

مقالة لطيفة و تحفة شريفة في حرص الناس على الذكر

*Maqāla laṭīfa wa tuḥfa sharīfa fī ḥirṣi 'n-nās 'alā dh-dhikr*  
by *Shaykh Taqī'ud-Dīn Aḥmad al-Maqrīzī*. See *L. C.*, vol. v,  
p. 100. [For description of MS. (of which this portion occupies  
ff. 149-157<sup>a</sup>), see No. 21 *supra*.]

1085-1087

المقالات الجوهرية على المقامات الحريية

Qq. 55

Qq. 56

Add. 840

Two copies (the first in two vols.) of the Commentary on  
the *Maqāmāt* of *al-Ḥarīrī* (see immediately below) by *Khayru*  
'*d-Dīn b. Tājū'd-Dīn Ilyās*, entitled *al-Maḳālātu'l-Ḥawhariyya*  
'*alā'l-Maḳāmāt'l-Ḥarīriyya*. See *H. Kh.*, No. 14852, accord-  
ing to whom it was composed in Ramaḍān, A. H. 1126.  
[Qq. 55 comprises ff. 320 of 21'4 x 15'4 c. and 18 ll.; Qq. 56,  
ff. 402 of 22'0 x 15'9 c. and 19 ll.; both in the same hand, a  
large, rather coarse naskh, text in red. The date when the  
work was completed is given on f. 400<sup>b</sup>, l. 9, of vol. ii as

Sunday the 12th of Ramaḍān, A. H. 1126 (see above). No colophon or date of transcription. **Add. 840** comprises ff. 267 of 30·7 × 19·0 c. and 33 ll.; fair naskh; text in red; dated Saturday the 19th of Dhu'l-Qa'da, A. H. 1172; scribe, Aḥmad b. 'Abdu'llāh b. 'Abdu'llāh b. Salāma b. Rumaylī (بن رميلي) the *mu'adhdhin*.]

1088-1090

مقامات الحریری

{Gg. 6. 4  
Qq. 57  
Add. 1061

Three MSS. of the celebrated *Maqāmāt* of *al-Ḥarīrī* (d. A. H. 516). See *H. Kh.*, No. 12719; *B.M.A.C.*<sup>1</sup>, pp. 278, nn. *b, c*, 318, 644, 475; *B.M.A.C.*<sup>2</sup>, Nos. 1006-1011, pp. 635-638; Ellis' *Arabic Books in the British Museum*, pp. 830-834. [**Gg. 6. 4** comprises ff. 140 of 17·4 × 12·5 c. and 13 ll.; good, clear old naskh; rubrications; not dated. **Qq. 57** comprises ff. 209 of 21·8 × 15·5 c. and 15 ll.; large, clear naskh; dated Tuesday, the 22nd of Rajab, A. H. 1138; scribe, Sayyid 'Abdu'r-Raḥīm b. Sayyid Ḥasan b. al-Ḥājj Ḥusayn al-Ḥanafī al-Ma-turīdī al-Ḥalabī. **Add. 1061** comprises ff. 225 of 23·6 × 15·8 c. and 11-13 ll. The greater part of the MS. is in a fine old naskh, apparently of the 13th or 14th century, but the two first and the last leaves are in a modern hand. Not dated.]

1091-1094

مقامات الحریری مع شرح الشريشي

{Add. 841  
Add. 842  
Add. 843  
Add. 844

Two copies, each in two volumes, of the *Maqāmāt* of *al-Ḥarīrī* (see immediately above) with the Commentary of *Abu'l-'Abbās Aḥmad b. 'Abdu'l-Mū'min al-Qaysī ash-Sharīshī* (d. A. H. 619). See *H. Kh.*, vi, p. 62; *B.M.A.C.*<sup>1</sup>, p. 319, &c. The Commentary has twice been printed with the text at Bulāq (A. H. 1284 and 1300). [**Add. 841** comprises ff. 477 of 31·1 × 20·5 c. and 23 ll.; large clear naskh; rubrications; dated the 7th of Dhu'l-Qa'da, A. H. 1227. **Add. 842** comprises ff. 478 of 31·0 × 21·0 c. and 23 ll, same handwriting as

the last; dated the 11th of Ṣafar, A. H. 1228. **Add. 843** comprises ff. 260 of 32'0 × 21'3 c. and 28 ll.; fair naskh; rubrications: dated the 22nd of Jumāda II, A. H. 1227. **Add. 844** comprises ff. 270 of 32'1 × 21'5 c. and 29 ll.; same handwriting as the last; not dated. The class-marks assigned to the last two vols. should be transposed, that last described being vol. i, while **Add. 843** is vol. ii.]

1095 مغانى المقامات فى معانى المقامات Qq. 197<sup>10</sup>

A commentary on the first eight and part of the ninth of the *Maqāmāt* of *al-Ḥarīrī*, entitled *Maghānī'ul-Maqāmāt fī ma'ānī'l-Maqāmāt*, beginning:—

الحمد لله الذى غمر اساجيع الكلم فى ضماير الفصحاء، و

فجر ينابيع الحكم من بصاير النصحاء، آخ

[For description of MS., see No. 1052 *supra*. This portion occupies ff. 39<sup>b</sup>–135<sup>b</sup>, and ends abruptly in the middle of a sentence.]

1096, 1097 مقامات بديع الزمان الهمدانى Qq. 118  
Add. 1060

The *Maqāmāt* of *Badī'uz-Zamān al-Hamadhānī* (d. A. H. 398). See *H.Kh.*, No. 12708; Ellis's *Arabic Books in the British Museum*, vol. i, p. 167. [**Qq. 118** contains the 50 *Maqāmāt*, and comprises ff. 133 of 20'5 × 14'8 c. and 11 ll.; large, clear naskh; rubrications; dated Monday, Shawwāl 25th, A. H. 964. **Add. 1060** contains 20 selections from the *Maqāmāt*, followed by a treatise “sur la Science, sur les qualités naturelles ainsi que les travaux et les privations nécessaires pour l'acquérir” by the same author; transcribed on July 10, A. D. 1822, by Caussin de Perceval. It comprises pp. 80 of 20'2 × 16'6 c. and 15 ll.; large, clear naskh.]

1098 المقامات الخمسون الوعظية Qq. 237

*Al-Maqāmātu'l-khamsūna'l-wa'dhiyya*, fifty hortatory *Maqāmāt*, or Homilies, by *Shaykh Jamālū'd-Dīn Abū'l-Faraj 'Abdu'r-Raḥmān b. 'Alī b. al-Fawzī* (d. A. H. 597). See

Wüstenfeld's *Geschichtschreiber der Araber*, No. 287, pp. 102-104. Begins:—

الحمد لله الذى غصنا بافصح اللغات و حصنا بانصح العظات  
و اخلص لنا خلص المعانى آخ

[Ff. 162 of 20'1 × 14'3 c. and 19 ll. The older portion of the MS. (written before A.H. 792) is in a curious angular naskh, fully pointed; the supply (ff. 103-162) in a clear, unpointed naskh.]

1099, 1100 مقامات السيوطي Qq. 140  
Qq. 180

Two volumes each containing the same six *Maqāmāt* (Nos. 10-15 inclusive of *H. Kh.*) of *Shaykh Jalālud-Dīn as-Suyūṭī*. See *H. Kh.*, No. 12712; *B.M.A.C.*<sup>1</sup>, pp. 645-647; *L.C.*, vol. i, p. 343. [Qq. 140 comprises ff. 30 of 20'2 × 14'8 c. and 21 ll.; clear naskh; rubrications; not dated. Qq. 180 comprises ff. 61 of 20'6 × 12'1 c. and 13 ll.; clear, good naskh, pointed; rubrications; dated the 10th of Shawwāl, A. H. 996. The last leaf contains some Persian verses.]

1101 مقامات شمس الدين القواس الحلبي Qq. 24

The *Maqāmāt* of *Shamsud-Dīn Muhammad al-Qarwās al-Halabī*, beginning:—

الحمد لله الذى جعل قلوب العارفين مشكاة لمصباح محبته، آخ

The *Maqāmāt*, 9 in number, bear the following titles:—  
(1) *Hijāziyya*, (2) *Damīyāziyya*, (3) *Ṣafadiyya*, (4) *Dimashqiyya*,  
(5) *Tarābulusiyya*, (6) *Himawiyya*, (7) *Anṭakiyya*, (8) *Halabiyya*  
and (9) *Qāhiriyya*. [Ff. 118 of 28'8 × 19'6 c. and 21 ll.; large, clear naskh; rubrications; dated Sha'bān 7th, A. H. 1226.]

1102 المقامات الفلسفية و الترجمات الصوفية Qq. 19

*Al-Maqāmātu'l-falsafiyya wa't-tarjumātu's-Ṣūfiyya*, fifty *Maqāmāt*, or Séances, on various philosophical and scientific

subjects, by *Shaykh Abū 'Abdi'llāh Muḥammad b. Abī Ṭālib al-Anṣārī*, commonly called *Ibn Shaykh Hittin*. See *H. Kh.*, No. 12717. [Ff. 214 of 31·5 × 22·1 c. and 33 ll.; clear, but ugly, modern naskh; no date or colophon.]

1103                      مقتل الحسن و الحسين                      Ll. 6. 5

A Malay version of the Tragedy of al-Ḥasan and al-Ḥusayn, probably translated from the Persian. See Dr Van Ronkel's *Account of Six Malay Manuscripts of the Cambridge University Library* in the *Bijdragen tot de Taal-, Land- en Volkenkunde van Nederlandsch-Indië*, 6<sup>e</sup> Volgr. II, p. 9, &c. [Ff. 60, last leaf missing, of 20·0 × 14·5 c. and 13 ll.; the handwriting (naskh) and paper alter for the worse after f. 24; no date or colophon.]

1104                      المقدمة في النحو لابن بابشاذ                      Ff. 5. 10

The *Muqaddama*, or Introduction to the study of Arabic Grammar, of *Shaykh Abū'l-Ḥasan Ṭāhir b. Aḥmad b. Bābshādh* (d. A. H. 469). See *H. Kh.*, No. 12752 and No. 629 *supra*. [Ff. 53 of 20·1 × 15·3 c. and 12 ll.; good, clear naskh, European hand; transcription completed A. D. 1519 by Cardinal *أجنديه*.]

المقصود في النحو

{ Dd. 6. 21<sup>3</sup>  
Add. 2622<sup>3</sup>  
Add. 1085<sup>3</sup>

Three copies of the *Maqṣūd*, a treatise on Arabic grammar ascribed to the Imām Abū Ḥanifa. See *H. Kh.*, No. 12803; *B.M.A.C.*<sup>1</sup>, p. 233<sup>b</sup>, &c. For description of MSS. see *infra*, under untitled MSS., V, § iv, *b* (*Grammars*.)

1105                      مقصورة ابن دريد                      Ll. 6. 24<sup>3</sup>

The *Maqṣūra* of *Ibn Durayd* (d. A. H. 321). See *H. Kh.*, No. 12807; *B.M.A.C.*<sup>1</sup>, p. 258<sup>b</sup> and notes *ad calc.*, and p. 277, &c. The MS. (of which this portion occupies ff. 93<sup>b</sup>–129<sup>b</sup>) is

described *infra*, s. v. *الموجز في المنطق*. For a commentary on the same, entitled *al-Āyāt al-Maqṣūrāt 'ala'l-abyāti'l-maqṣūrāt*, see pp. 110-111 *supra*, No. 628, s. v. *شرح المقصورة*.

## مکاتبات علامی

Add. 203

*Mukātabāt-i-'Allāmī*. See *supra*, Nos. 89-91, s. v. *انشاء ابو الفضل*.

1106

## مکاتبات اورنگ زیب

Add. 420

A collection of the Letters of Awrangzīb 'Ālamgīr. See *P. C.*, No. cxvii, pp. 195-196.

1107

## ملفوظات صاحب قران

Add. 302

The autobiographical memoirs of Tīmūr (Tamerlane). See *P. C.*, No. lxi, p. 144.

1108

## مناسک الحج و العمرة

Qq. 73

*Manāsiku'l-Ḥajj wa'l-'Umra*, a Manual treating of the Rites of the Pilgrimage, by *Shaykh Ahmad Shihābū'd-Dīn al-Qalyūbī*; followed by another treatise on the same subject by *Shaykh al-Khaṭīb ash-Sharbīnī*, two prayers, and a poem, all in Arabic. [Ff. 54 of 15.1 × 9.9 c. and 9 ll.; coarse naskh; scribe, Muḥammad Badru'l-Gharbī; not dated. The above-mentioned five tracts occupy respectively ff. 1<sup>b</sup>-24<sup>a</sup>, 25<sup>a</sup>-40<sup>a</sup>, 40<sup>b</sup>-44<sup>a</sup>, 47<sup>b</sup>-50<sup>a</sup>, 51<sup>a</sup>-54<sup>a</sup>.]

1109

## مناقب سلطان عثمان

Dd. 11. 18

*Manāqib-i-Sultān 'Uthmān*, a biography of Sultān 'Uthmān II (A. H. 1027-1031), and an account of the Janissary revolt, by *Husayn b. Ṣafar b. 'Abdu'llāh*. The beginning of the doxology is missing. The actual narrative begins:—

ضمير منيره خفي بيورلميه سنه بيك اوتوز بر رجيك يديسنده

چارشنبه شونی يکچرو سپاه علی الصباح جمع اولوب آتخ

[Ff. 55 of 20.1 × 13.5 c. and 13 ll.; good naskh. The MS. appears to be an author's autograph, and to have been written in the same year in which occurred the events it describes.]

1110 منتخب الاشعار العربية Qq. 119<sup>1</sup>

An anthology of Arabic poetry, to which is prefixed a short prose preface, beginning:—

الحمد لله الذى جعل النظر فى كلام الحكمة تذكرةً للناظرين  
و نوراً للمستبصرين . . . . و بعد، فهذه دُرر الطققتها، و فرائد غريبة  
جمعتها، يستأنس بها خاطر النافر، و يستجلى عرايسها الراغب  
الناظر، يرتفق بها الغريب عن الوطن، فتسهل

The collection ends, without colophon, with a receipt for driving mice out of houses and fields. [Ff. 173 of 214 × 154 c. and 17 ll.; good naskh; rubrications; no date or scribe's name. This portion of the work occupies ff. 1-130.]

1111 منتخب من تذكرة ابن حمدون Qq. 155

Selected extracts from the *Tadhkira* of *Ibn Hamdun* (d. A. H. 562), beginning, after a very brief doxology:

و بعد، فهذا منتخب من تذكرة العالم العلامة ابن حمدون  
رحمه الله رحمةً واسعة، باب، فى الغنى و المغنى، آخ

See *B. M. A. C.*<sup>2</sup>, Nos. 1137, 1138, pp. 715-718, and references there given. [Ff. 360 (some leaves missing) of 200 × 147 c. and 21 ll.; poor naskh; rubrications; dated the 17th of Jumāda II, A. H. 1083.]

1112 منتخب التواريخ Oo. 6. 13

The second half of the *Muntakhabu't-Tawārikh* of *Shaykh Rahmatu'llāh al-Atakī al-Kan'ānī*. See *P. C.*, No. 1x, pp. 116-117.

1113 المنتخب بفوائد و حكايات و لعب Qq. 164

A collection of anecdotes, jests, and pieces of curious information, beginning:—

الحمد لله الذى ابدع فى ملكه ما اختار و اتقن ما صنع، و  
دبر بقدرته الاقدار آخ

Its proper title, as given in the preface, seems to be *al-Kitābu'l-muntakhab Fāmi'ul-hikāyāt wa'l-fawā'id wa'l-lu'ab*. It consists largely of recipes for increasing or diminishing sexual desire, magical formulæ, incantations, and the like. [Ff. 82 of 21·2 × 15·2 c. and 21 ll.; fair naskh; rubrications; dated Tuesday, the 28th of Sha'bān, A.H. 1170; scribe, 'Umar b. Aḥmad b. 'Alī al-Fatīhī.]

1114, 1115 منتخب اللغات شاهجهانى Add. 410  
Add. 811

Two copies of the *Muntakhabu'l-lughāt-i-Shāhjahānī* of 'Abdu'r-Rashīd at-Tatawī. See *P. C.*, No. clviii, pp. 242-243.

1116 [كتاب] المختل Qq. 51

The *Kitābu'l-muntakhiḥ* of Abū'l-Faḍl 'Abdu'llāh b. Aḥmad b. 'Alī al-Mikālī, an anthology of Arabic poetry, in 15 chapters, of which the contents are as follows:

الباب الأول، فى وصف الخطّ و الكتابة و البلاغة نشرّاً و نظماً،

الباب الثانى، فى التهانى و التهادى و ما يجرى مجراها،

الباب الثالث، فى التغازى و المراثى و ما يتّصل بها،

الباب الرابع، فى مكارم الاخلاق و المديح و نحوها،

الباب الخامس، فى الاستمache و الشفاعة و الهزو و الاستعانة،

الباب السادس، فى الشكر و الثنا و ما يقاربهما،

الباب السابع، فى الاستعطاف و المعاتبات و الاعتذارات،

الباب الثامن، فى الهجا و الذمّ و ذكر المقابيح،

الباب التاسع، فى شكوى الزمان و الحال،

الباب العاشر، فى الاخوانيات و ما يشاكلها،

الباب الحادى عشر، فى الامثال و الحكم و الادب،

الباب الثانى عشر، فى السلطانيات و ما يليق بها،

الباب الثالث عشر، فى الحبس و النكبة و الإطلاق و زوالها،

الباب الرابع عشر، فى العيادة و ما ينضاف اليها،

الباب الخامس عشر، فى الادعية و ما تقترب بها،



The work begins as follows:—

أما بعد حمد الله الذي هو أول الفرقان، وآخر دعوى أهل الجنان، و الصلوة على محمد خير مولود، دعاء إلى خير معبود، فإن هذا كتاب أودعناه من جيد الشعر و محكمه، و امثاله و حكمه، و قلايده و فرايده، و شوارده و فوارده، للجاهلين و المحضرمين، و المتقدمين من الاسلاميين و المحدثين و المولدين و العصريين ما ينخرط في سلك الرسائل و المخاطبات، و يندرج في اثناء الاخوانيات و السلطانيات، و يستعان به في سائر انواع المكتاتبات، و اخرجناه في خمسة عشر باباً ليقرب متناوله، و يدل على آخره أوله، و الله الموفق لاتمام العمل، و المعيد من الخطاء و الزلل،

The poets cited are divided, as above indicated, into the following 7 classes:

(25) المتقدمون من الاسلاميين (10) المحضرمون (32) الجاهليون (62) العصريون (24) المولدون (20) الوزراء و الكتاب (76) المحدثون

The poets named as "contemporary" in the last group belong to the later part of the 10th and earlier part of the 11th centuries of our era, so that the composition of this anthology must be assigned to the latter period. [The MS. comprises ff. 160 of 24·8 × 17·7 c. and 17 ll., and is defective at the end, breaking off abruptly in the middle of the 15th (and last) chapter. It is written in a fine old naskh, probably of the 13th century, with rubrications.]

المنتقى ملخص رحلة ابن بطوطة 1117-1119 { Qq. 203  
Qq. 204  
Qq. 205

Three copies of the abstract, or epitomised version, of the Travels of *Ibn Baṭūṭa* made by *Muḥammad b. Faṭḥu'llāh b. Maḥmūd al-Baylūnī* from the abstract of *Muḥammad b. Fuzzī al-Kalbī*, and entitled *al-Muntaqā*. [Qq. 203 comprises ff. 84 of 20·7 × 14·6 c. and 23 ll.; clear naskh; rubrications;

dated the beginning of Ṣafar, A. H. 1082. **Qq. 204** comprises ff. 54 of 20·4 × 14·5 c. and 25 ll.; neat, legible, modern naskh; not dated. **Qq. 205** comprises ff. 63 of 20·5 × 14·8 c. and 25 ll.; clear but ungraceful naskh; not dated.]

المنح الملكية فى شرح همزة Qq. 126

See No. 630, s. v. شرح همزة البوصيرى.

1120 منشآت مادهورام Add. 415

*Munsha'āt-i-Mādhūrām*, Models of Epistolary Correspondence compiled by Mādhūrām in A. H. 1140. See *P. C.* No. clxxxix, pp. 281-282.

1121 منطق الطير Dd. 11. 17

The *Manṭiq'u't-Ṭayr* of *Shaykh Farīdu'd-Dīn 'Aṭṭār*. See *P. C.*, No. ccxxiii, pp. 312-313.

1122 منظومه تعريف كشمير Oo. 6. 59<sup>1</sup>

A Persian poem in praise of Kashmīr and Lāhūr, composed in the 17th century of our era. See *P. C.*, No. clxxi, pp. 255-256.

1123 منهاج الدكان Dd. 5. 10

*Minhāju'd-Dukkān*, a treatise on Pharmacology and Materia Medica, by *Abu'l-Munīrī b. Abī Naṣr b. Ḥaffādh al-'Aṭṭār al-Isrā'īlī al-Hārūnī*. See *H. Kh.*, No. 13230; *L. C.*, vol. iii, pp. 258-259; *B. M. A. C.*<sup>2</sup>, Nos. 801<sup>2</sup>, 802, p. 544. [Ff. 172 of 20·5 × 14·3 c. and 23 ll.; fair nasta'liq; rubrications; dated the first Wednesday in Rabī' I, A. H. 1056.]

1124 منهاج الطالبين و عدة المفتين للنووى Add. 3181

The *Minhāju't-Ṭālibīn wa 'iddatu'l-Muṭṭīn* of *Abū Zakariyyā Yahyā b. Sharaf b. Muḥammad an-Nawawī* (d. A. H. 676), a well-known treatise on Shāfi'ite jurisprudence. See *H. Kh.*, No. 13242; *B. M. A. C.*<sup>1</sup>, p. 410; *B. M. A. C.*<sup>2</sup>, p. 200. [Ff. 196 of 17·3 × 12·7 c. and 17 ll.; fair naskh; rubrications; dated Sunday the 16th of Rabī' I, A. H. 806 (?).]

1125 منهاج الكرامة فى معرفة الإمامة Dd. 11. 21

*Minhāju'l-Karāmat fī ma'rifati'l-Imāmat*, a treatise on the Imāmate, composed for Shāh Muḥammad Khudā-banda (A. H. 985), beginning:—

و بعد، فهذه رسالة شريفة و مقالة لطيفة قد اشتملت على  
اهم المطالب فى احكام الدين و اشرف مسائل المسلمين و هى  
رسالة الإمامة آنخ

[Ff. 47 of 19'6 × 13'2 c. and 22 ll.; clear but unformed naskh; rubrications. It is stated that the author (who is spoken of in a manner implying that he was no longer living) completed the composition of the work at the end of Jumāda I, A. H. 909 (*sic* و تسعمائة) at Farāhān (or, as it is here written, قزاهان); and that the transcriber, named Aḥmad, completed his work at the beginning of Dhu'l-Qa'da "in the year 5" (فى أول شهر ذى القعدة سنة خمسة). The name of the author does not appear.]

1126 منية المصلّى و غنية المبتدى Qq. 120

*Munyatu'l-muṣallī wa ghunyatu'l-mubtadī*, a treatise on Prayer, by *Sadīdū'd-Dīn al-Kāshgharī*. See *H. Kh.*, No. 13320; *B. M. A. C.*<sup>1</sup>, pp. 88-89; *B. M. A. C.*<sup>2</sup>, No. 290, p. 188. [Ff. 62 of 20'7 × 13'7 c. and 17 ll.; fair naskh; rubrications; dated the 22nd of Dhu'l-Qa'da, A. H. 1161; scribe, Muḥammad Amīn b. Ḥusayn.]

1127, 1128 الموازنة بين ابى تمام الطائى و البحترى Qq. 59  
Qq. 286

Two separate critical works on the respective merits of Abū Tammām and al-Buḥturī, the two poets of the tribe of Tayy, entitled *al-Muwāzanat bayna Abī Tammām wa'l-Buḥturī* or *al-Muwāzanatu bayna't-Ta'iyayn*. The first (Qq. 59) is by *Abū'l-Qāsim al-Ḥasan b. Bishr al-Āmidī* (d. A. H. 371). It is noticed in *H. Kh.*, No. 13340; *B. M. A. C.*<sup>1</sup>, p. 748, note *b*; and Carl Brockelmann's *Gesch. d. Arabischen Litteratur*, p. 80, and begins:—

هذا ما حثت ادم لك الله العز و التاييد و التوفيق و  
 التسديد على تقديمه من الموازنة بين ابى تمام حبيب بن  
 اوس الطائى و ابى عبادة الوليد بن عبيد البحتري فى شعر  
 بهما آخ

The second (Qq. 286) is by the *Qāḍī Abu'l-Ḥasan 'Alī b. 'Abdu'l-'Azīz al-Ḥurjānī al-Thaqfī* (d. A. H. 366), and begins:—

الحمد لله و به استعين و صلى الله على محمد رسول رب  
 العالمين و خاتم النبيين و على آله الطاهرين و سلم تسليمًا  
 التفاضل اطال الله بقاءك داعية التنافس و التنافس سبب التحاسد  
 و اهل النقص رجلا، آخ

[Qq. 59 comprises ff. 140 of  $24\frac{3}{4} \times 15\frac{9}{10}$  c. and 20 ll.; curious clumsy and rather illegible naskh; rubrications; no date or colophon. Qq. 286 comprises ff. 145 of  $24\frac{0}{10} \times 17\frac{5}{10}$  c. and 24 ll.; good, clear naskh; rubrications; dated Friday, the 23rd of Rabī' II, A. H. 694; written in Ḥama.]

1129-1311

مواهب عليه

{Add. 824  
 Add. 825  
 Add. 827

Three volumes, of which the first two contain the whole and the third the second half of the *Mawāhib-i-'Alīyya*, a well-known Persian commentary on the Qur'ān by *Ḥusayn al-Wā'idh al-Kāshifī*. See *P. C.*, Nos xiii-xv, pp. 37-40.

1132-1138

المواعظ و الاعتبار بذكر الخط و الآثار

{Dd. 11. 8 Ll. 6. 19  
 Ll. 6. 20 Qq. 63  
 Qq. 221 Qq. 222  
 Qq. 223

The well-known history of Egypt by *Shaykh Taqī'u'd-Dīn Aḥmad b. 'Alī al-Maqrīzī* (d. A. H. 845) entitled *al-Mawā'idh wa'l-i'tibār bi-dhikri'l-khiṭaṭ wa'l-āthār*. See

*H. Kh.*, No. 13346; *B. M. A. C.*<sup>1</sup>, pp. 156, 431, 616, 681 and 171; *V. C.*, ii, pp. 139-141; *L. C.*, ii, p. 182; Ellis' *Arabic [printed] books in the British Museum*, pp. 156 et seq., &c. [**Dd. 11. 8** contains the second quarter of the work, and comprises ff. 284 of 21·2 × 15·3 c. and 25 ll.; small, fair naskh; rubrications; no date or colophon. **Ll. 6. 19** contains the third quarter of the work, and comprises ff. 216 of 17·1 × 12·7 c. and 23 ll.; small, neat naskh; rubrications; no date. **Ll. 6. 20**, in the same handwriting as the preceding, and nearly uniform with it, contains the last quarter of the work, and comprises ff. 215 of 17·4 × 12·7 c. and 23 ll., appears to have been copied from the author's autograph, and is dated Monday the 25th of Muḥarram, A. H. 974. **Qq. 63** contains the second half of the work, and comprises ff. 386 (to which are prefixed 2 ff. containing a table of contents) of 26·1 × 17·9 c. and 31 ll.; fair naskh; rubrications; dated the 16th of Jumāda I, A. H. 991; scribe, Fakhrū'd-Dīn al-Daysaṭī (? al-Dimyāṭī). Of the remaining three volumes, **Qq. 222** contains the first third of the work; **Qq. 221** the second third; and **Qq. 223** the last third. The *first* comprises ff. 356 of 20·4 × 14·3 c. and 27 ll.; small, neat naskh; not dated. The *second* comprises ff. 354 of 20·3 × 14·6 c. and 29 ll.; small, clear naskh; rubrications; no colophon. The *third* comprises ff. 322 of 20·2 × 14·2 c. and 25 ll.; small, neat naskh; rubrications; not dated.]

1139 مواقع النجوم و مطالع اهله الاسرار و العلوم Ee. 1. 26<sup>1</sup>

The *Mawāqī'u'n-nujūm wa maṭālī'u ahillatī'l-asrār wa'l-'ulūm* of the celebrated mystic *Shaykh Muḥyiyū'd-Dīn b. al-'Arabī*. See *H. Kh.*, No. 13352; *V. C.*, iii, pp. 346-348; *L. C.*, v, pp. 11-12. [The MS. comprises ff. 108 of 25·7 × 16·7 c. and (in this part, which occupies ff. 1-50) 29 ll.; fair naskh; rubrications; dated the end of Muḥarram, A. H. 943.]

1140 موانع الانس برحلتى لوادى القدس Qq. 238

The *Mawāniḥul-uns bi-riḥlatī li-Wādī'l-Quds* by *Muṣṭafā As'ad al-Laḡimī al-Hasanī b. Ghānim al-Maqdisī as-Sa'dī al-Khazrajī*, beginning:—

الحمد لله الملك القدّوس، باعث لطايف النفوس، شوقاً لزيارة

القدس المحروس آتخ

The author's journey was begun on Tuesday the 8th of Dhu'l-Qa'da, A. H. 1143. [Ff. 152 of 21·2 × 14·7 c. and 21 ll.; good naskh; rubrications; dated the beginning of Muḥarram, A. H. 1155; scribe, Sha'bān.]

1141 الموجد في الطب Dd. 10. 3

A Compendium of Medicine, entitled *al-Mūjiz fī 'ilmī ṭ-Ṭibb*, by *Shaykh Abū'l-Ḥasan 'Alā'u'd-Dīn 'Alī b. Abū'l-Ḥazm al-Qurashī*, commonly called *Ibnū'n-Nafīs* (d. A. H. 687). See *H. Kh.*, No. 13399; *B. M. A. C.*<sup>2</sup>, Nos. 805-806, pp. 546-547. [Ff. 144 of 24·5 × 16·4 c. and 17 ll.; fair naskh; rubrications; dated Magnesia, beginning of Jumāda I, A. H. 1057; scribe, Ḥasan b. Muṣṭafā.]

1142 الموجد في المنطق Ll. 6. 24<sup>1</sup>

A Manual of Logic, entitled *al-Mūjiz fī'l-Mantiq*, by *Shaykh Afdalū'd-Dīn Muḥammad b. Bābāwar al-Khūnājī al-Miṣrī* (d. A. H. 646). See *H. Kh.*, No. 13401. Begins:—

قال الشيخ العالم افضل الدين ابو عبد الله محمد بن  
بامدار الخونجي رحمة الله عليه اما بعد، فهذا مختصر في  
علم المنطق لخصته لبعض خواص اخواني وسميته الموجد و  
رتبته على فصول آتخ

[Ff. 129 (of which this work occupies ff. 3-87) of 16·9 × 13·0 c. and 13 ll.; large, clear naskh; rubrications; not dated.]

1143-1145 مورد اللطافة فيهن ولي السلطنة و الخلافة { Dd. 3. 11  
Qq. 207  
Qq. 280

The *Mawridu'l-latāfat fī-man waliya's-salṭanat wa'l-khilāfat* by *Ḥamālu'd-Dīn Abū'l-Maḥāsin Yūsuf ibn Taghribardī*. See *H. Kh.*, No. 13410; *B. M. A. C.*<sup>1</sup>, p. 317. [Dd.

**3. 11** comprises ff. 46 of 31'0 × 21'5 c. and 27 ll.; good, clear naskh; rubrications; some lacunæ; no date or colophon.

**Qq. 207** comprises ff. 162 of 17'8 × 13'2 c. and 15 ll.; careless naskh; rubrications; not dated. **Qq. 280** comprises ff. 200 of 25'6 × 15'4 c. and 17 ll.; large, clear naskh; rubrications; dated Thursday the 13th of Rabī' II, A. H. 1013; scribe, 'Abdu'd-Dā'im al-Buḥayrī.]

المَوْشَح فِي شَرْحِ الْكَافِيَةِ

Add. 2901

*Al-Muwashshah*, a commentary on the *Kāfiyā* of Ibn Hājib, by *al-Khabīzī*. See No. 883 *supra*, s.v. الْكَافِيَةِ.

1146

مَوْيِدُ الْفَضْلِ

Oo. 6. 61

The *Mu'ayyidu'l-fuḍalā*, a Persian dictionary by *Muḥammad b. Lād*. See *P.C.*, No. cxxxviii, pp. 227-228.

1147-1150

مَهَابَهَارَت

Add. 1095 Add. 1096

Add. 1097 Add. 3425

Four volumes containing various portions of the Persian version of the *Mahābhārata*, viz. the fourth, twelfth, fifteenth to eighteenth, and twelfth to thirteenth Parvas respectively. The first three volumes are described in *P.C.*, Nos. xxxvi-xxxviii, pp. 97-98. [Add. 3425, containing Parvas xii-xiii, comprises ff. 124 (54+70) of 23'9 × 15'2 c. and 15 ll.; bad Indian ta'līq; rubrications; date illegible.]

1151

مَوْلِدُ النَّبِيِّ

Dd. 11. 36

The *Mawlidu'n-Nabī*, or poem on the birth of the Prophet, in Turkish, by Sulaymān Chelebī of Broussa, a poet of the time of Bāyazīd I (A. H. 791-804). To it are prefixed 15 *bayts* from the *Muḥammadiyya* (see Nos. 1014-1015 *supra*) beginning:—

اللهُ وَاحِدٌ رَبُّ تَعَالَى، هُوَ اللهُ الْبَدِيعُ الْحَقُّ الْأَعْلَى

The *Mawlid* itself begins:—

أَوَّلُ أَثَدَقَ أَنَّى كَمِ أَوَّلْدَرِ أَوَّلُ، أَوَّلَيْنِهِ بُولَهَادَى هِيَجْ كَمْسِه يُولُ

See Pertsch's *Berlin Turk. Cat.*, Nos. 133<sup>7</sup>, 363, 364, pp. 151, 363; *V. C.*, iii, p. 137; *H. Kh.*, No. 13448. [Ff. 62 of 20·8 × 14·9 c. and 13 ll.; poor but clear naskh; rubrications; dated A.H. 976; scribe, Ṣafar b. 'Alī.]

1152 مهر و مشتری Dd. 12. 11

The romance of *Mihr u Mushtarī*, a poem by *Shamsu'd-Dīn Muḥammad 'Aṣṣār* of *Tabriz*. See *P. C.*, No. cclv, pp. 345-346.

1153 میامر و مواظ للقدیس مار افرام السریانی Add. 3290

Fifty-two homilies and sermons of *Mār Ephrem the Syrian*, agreeing with the MS. described in *B. M. A. C.*<sup>1</sup>, pp. 26-29. See also *B. M. A. C.*<sup>2</sup>, Nos. 36-38 and 1258, pp. 25-26 and 816-817. [Ff. 252 of 32·1 × 21·4 c. and 19 ll.; good, clear naskh; rubrications; dated 1113.]

1154 میامر مار غریغوریوس الّتیولوجوس Add. 3292

Sixteen homilies by *Mār Gregorius the Theologian*, beginning:—

المبمر الاول ارسله الى اللّیان المعدّل و السبب فی ذلك ان  
غریغوریوس كان له مدّة قد صمّت و لا یتكلّم بمیمر و لا  
غیره آآخ

[Ff. 165 of 21·9 × 16·0 c. and 25 ll.; defective at end; good naskh; rubrications; colophon wanting.]

1155 میمر من نعت فضایل ابینا یوحنا قلیمقس Add. 3214<sup>4</sup>

[Ff. 83-93.] Homily on the virtues of *Yuhannā Qalīmaqus*. [The MS. comprises ff. 190 of 18·3 × 13·0 c. and 15 ll.; fair naskh; rubrications; defective at end.]

1156 میزان الحق Add. 442<sup>5</sup>

[Ff. 31<sup>b</sup>-68<sup>b</sup>.] *Mīzānu'l-Ḥaqq*, a treatise in Turkish on



ethical and religious questions, ascribed in a note on the cover to *Kātib Chelebī*, beginning:—

الحمد لله الذى جعل العقل حجة فى خلقه و ابد الشرع  
به فيها يفرق بين الباطل و حقه آخ

[For description of MS. see above, No. 1066. This portion has a separate colophon dated the 29th of Muḥarram, A. H. 1148.]

1157 ميزان فى علم الصرف Oo. 6. 43<sup>1</sup>

A treatise on the conjugation of the regular verb in Arabic, entitled *Mizān*. See *P. C.*, No. clxxvi<sup>1</sup>, p. 261.

1158 ناصح العرفان Dd. 11. 33<sup>3</sup>

A Turkish didactic *mathnawi* poem entitled *Nāṣihu 'l-'irfān*, beginning:—

الله أدنى پیشوا قیلالم هر نفس آنی رهنما قلالم

The poem was completed in A. H. 931, as shown by the third couplet from the end:—

طقوز یوز هم اوتوز برک ییلنده، تمام اتم بونی مورہ ایلنده،

[Ff. 46 of 21·2 × 13·8 c. and 10 ll. (in this portion, which occupies ff. 13<sup>b</sup>–36<sup>a</sup>); good naskh; rubrications; dated the beginning of Rabī II, A. H. 1063; scribe, Taḍarru'ī.]

1159 نبذة فى تاريخ شام و من بناها و عدة ابوابها و ذکر قلعتها Add. 3504

*Nubdhatun fi ta'rikhi'sh-Shām*, a short account of Damascus, its citadel, the number of its gates, and its architects, beginning with a short extract from the *Mu'jim* of *al-Bakrī*. [Ff. 8 of 16·3 × 12·5 c. and 14 ll.; fair naskh, overlined with red; not dated.]

نبذة من الموالیات على حروف المعجم Qq. 219<sup>1</sup>

A collection of verses, mostly erotic, arranged alphabetically, forming the first part (ff. 2<sup>b</sup>–15<sup>b</sup>) of an Anthology

of Arabic poetry, &c. See Part II, untitled MSS., vii (*Poetry and Anthologies*).

1160

Qq. 79

نُبذة من مكاتبات السلاطين و الوزراء و ارباب المقامات و الامراء

An Arabic Epistolary Manual, entitled *Nubdhat<sup>um</sup> min mukātabātī's-Salāṭīn* &c. [Ff. 78 of 16'4 × 11'1 c. and 16 ll.; fair naskh; compiled and transcribed by *Jabrīl b. Mikhā'il* of Aleppo for an Englishman named Abraham (الخواجه ابراهيم الانكليزي); Damascus, Ḥazirān (June) A. D. 1812.]

1161, 1162

النجم الثاقب فى شرح تنبيه الطالب

Mm. 1. 22

Mm. 1. 23

*An-Najmu'th-thāqib*, a commentary by *Muḥammad al-Khaṭīb ash-Sharbīnī* (d. A. H. 977) on the *Tanbihu't-Ṭālib* of *Shaykh Ibrāhīm Abū Ishāq b. 'Alī b. Yūsuf ash-Shīrāzī al-Fīrūzābādī* (d. A. H. 496), beginning, after the doxology:—

و بعد، فيقول فقير رحمة ربّه محمد الخطيب الشربيني هداة  
الله تعالى الى منهاج الهداية و رعاه و حفظه و رفع عن قلبه  
حجابه هذا ما دعت اليه حاجة المتفهمين للتنبيه فى الفقه  
للامام... الشيرازى الفيروزابادى آخ

See *H. Kh.*, No. 3639, and, for this commentary, the same volume (vol. ii), p. 436, ll. 3-4. [Mm. 1. 22 comprises ff. 518 of 21'5 × 15'6 c. and 25 ll.; clear naskh; rubrications; dated Monday, the 18th of Dhu'l-Ḥijja, A. H. 1044; scribe, 'Abdu'r-Raḥmān b. Aḥmad b. 'Abdu'l-Ghāfir. Mm. 1. 23 comprises ff. 520 of 21'5 × 15'7 and 25 ll.; dated Wednesday the 24th of Ṣafar, A. H. 1045; scribe the same as the last.]

1163

النجوم الزاهرة فى ملوك مصر و القاهرة

Qq. 6

*An-nujūmu'z-zāhira fī mulūki Miṣr wa'l-Qāhira*, the second volume (from the reign of al-Maliku'n-Nāṣir) of *Famāli'd-Dīn Abū'l-Maḥāsin Yūsuf b. Taghrī-bardī's* History of Egypt. See *H. Kh.*, No. 13617; *B.M.A.C.*<sup>1</sup>, p. 569. [Ff. 237 of 31'4 × 21 c. and 25 ll.; fair naskh; rubrications; incomplete at end, and wanting colophon.]

1164 النخبة السنية في شرح الهزيرة Add. 787

*An-nukhbatu's-saniyya*, a commentary on the *Hamziyya* (also called *Ummu'l-Qurā*) of *al-Buṣṣirī* (see *B.M.A.C.*<sup>2</sup>, No. 1082, p. 681<sup>b</sup>), by *Shaykh Shihābu'd-Dīn Aḥmad* بن الاقطع البرلسي beginning:—

الحمد لله الذى افاض جوده على اهل العناية بنيل  
جوده و افضاله آله

[Ff. 90 of 20·7 × 15·0 c. and 30 ll.; poor, slovenly naskh; rubrications; dated Monday, the 26th of Ṣafar, A. H. 809; scribe Muḥammad Khalafu'llāh al-Aṣfar al-Mālikī al-Aḥ-madī.]

1165 [شرح] نخبة الفكر فى مصطلح الاثر Add. 3247

A commentary on the *Nukhbatu'l-fikar*, a treatise on the technical terms used in Tradition, by *Shaykh Shihābu'd-Dīn b. Ḥajar al-'Asqalānī*. See *H. Kh.*, No. 13634; *Loth*, No. 199-201, p. 50; *Fleischer, Dresden Cat.*, No. 94. [Ff. 45 of 22·6 × 12·7 c. and 17 ll.; fair naskh; rubrications; dated Dhu'l-Qa'da, A. H. 1072.]

1166 نخبة اللطفاء فى تواريخ الخلفاء Qq. 284

*Nukhbatu'l-luṭafā fī tarwārikhi'l-Khulafā*, an *urjūza* or qaṣida on the Caliphs, their names, order, dates of accession, &c., with commentary of *Shaykh 'Alī b. al-Qāḍī 'Alā'u'd-Dīn b. Shamsu'd-Dīn Muḥammad*, beginning, after the short doxology:—

و بعد، فهذه اوراق تشتمل على حل رموز القصيدة المتضمنة  
لذكر مدة الخلفاء الراشدين رضى الله عنهم فمن بعدهم اللامية  
أتى على البحر الطويل المقبوضة العروض و الضرب و ايضاح  
اصطلاحها و هى هذه—

الا احمد الله المهيمن ذا العلا و ذا الملك يوتيه و ينزعه آبتلا

[Ff. 120 of 27·3 × 15·8 c. and 25 ll.; large, clear, but

coarse naskh; rubrications; defective at end (last date, A. H. 495, accession of Amīr Abū 'Alī al-Manṣūr, the Fāṭimid Caliph); no colophon or date.]

1167

نحو مير

Add. 584<sup>2</sup>

The *Nahw-i-Mīr*, or treatise on Arabic syntax of *Mīr Sayyid Sharīf Furjānī*. See *P. C.*, No. clxxviii<sup>2</sup>, pp. 263–265.

1168 Qq. 128 نزهة الابصار و الاستماع فى اخبار ذوات القناع

*Nuzhatu'l-abṣar wa'l-istimā' fī akhbārī Dharwāt'l-qinā'*, a treatise on women and marriage, illustrated by anecdotes, in 10 chapters, as follows:—

الباب الاول، فى الحسن و الجمال و كراهة النظر الى  
الصور القبيحة على التفصيل و الاجمال

الباب الثانى، فى اختيار الخيَّرات الاصيل المختصَّات باحسن  
الخصائص و اشرف الخصال

الباب الثالث، فى فضل التزويج و الاولاد و ذكر من رغب  
عنه و اختار الانفراد

الباب الرابع، فى ذكر الجماع و بيان ما فيه من المنافع و  
المضار و ما قيل فى الاقلال منه و الاكثار

الباب الخامس، فى ذكر انواع الجماع و وقوع اللذة فيه  
على وفق الطباع

الباب السادس، فى شدة حرص النساء على النكاح و ذكر من  
افضت بها غلبة الشهوة فى التهتك و الافتضاح

الباب السابع، فيما قيل فيهنّ من الاوصاف الذميمة و التحرّز  
من مكروهنّ و مكايدهنّ العظيمة

الباب الثامن، فى وصف الالوان و ما وقع عليه اختيار  
كلّ انسان

الباب التاسع، فى الشيب و الهرم و فقد الشباب و ذكر ما ورد  
فى الترخيص و النهى عن الخضاب،  
الباب العاشر، فى النهى عن الزنا و اللواط و ما لفاعلهما من  
وهن المذلة و الانحطاط،

[Ff. 116 of 20·7 × 15·2 c. and 21 ll.; good naskh; rubrications; not dated.]

1169 نزهة الابصار و جهينه الاخبار Qq. 195

The *Nuzhatu'l-abṣār wa juhaynatu'l-akhbār* of *Shaykh Shamsu'd-Dīn Muḥammad b. Shaykh Abū's-Surūr b. Muḥammad b. Abū'l-Ḥasan al-Bakrī*, a general history of the world from its earliest beginnings till the reign of Sulṭān Murād IV (A.H. 1032), divided into an Introduction and 24 chapters, and beginning:—

الحمد لله العظيم السلطان المنفرد بالبقاء الرحيم الرحمن،  
المتفضل على عباده يسوايغ النعم و جزيل الاحسان آخ

[Ff. 246 of 19·3 × 14·2 c. and 21 ll.; fair naskh; rubrications; dated Tuesday the 14th of Rajab, A.H. 1042.]

1170 نزهة الضماير Oo. 6. 58

The *Nuzhatu'd-damā'ir*, a history of the Afghan power in India, by *Aḥmad 'Alī*. See *P. C.*, No. lxxx, p. 154.

1171, 1172 نزهة القلوب Add. 2624  
Add. 3146

Two copies of the *Nuzhatu'l-Qulūb* of *Hamdu'llāh Mustawfī-i-Qazwīnī*. See *P. C.*, Nos. cxxi, cxxii, pp. 201–202.

1173 نزهة المسامر و انيس المقيم و الحاضر Qq. 182<sup>1</sup>

*Nuzhatu'l-musāmīr wa anīsū'l-muqīm wa'l-hāḍir*, a collection of anecdotes arranged in chapters according to the subject which they serve to illustrate, e.g., باب فى الشجاعة, باب فى العقل و الحمق و الجبن, &c., beginning:—

الحمد لله الذى اطلع شمس المعانى الادبية، من الهالة البدرية، آخ

[For description of MS. see No. 502 *supra*. This portion occupies ff. 1-101, and is without date or colophon.]

1174 [مختصر] نزهة المشتاق في ذكر اختراق الآفاق Qq. 151

An abridgement of the cosmography entitled *Nuzhatu'l-mushṭāq fī dhikri ikhtirāqi'l-āfāq*, composed in A. H. 548 by the *Sharīf Abū 'Abdī'llāh Muḥammad b. Muḥammad al-Idrīsī as-Siqillī* for Roger II, King of Sicily. See *H. Kh.*, No. 13726; *Cat. Bodl.*, i, p. 192; ii, p. 535; Reinaud's *Aboulféda*, Introduction, p. cxiii; Loth, p. 209<sup>a</sup>; *B. M. A. C.*<sup>2</sup>, No. 685, p. 467; ed. Rome, A. D. 1592. [Ff. 194 of 219 × 157 c. and 17 ll.; good, large naskh; not dated.]

1175 نزهة الناظرين Add. 3219

*Nuzhatu'n-Nādhirīn fī-man tawallā Miṣr min al-khulafā wa's-salāṭīn*, a history of Egypt from the Muḥammadan conquest till the restoration of Muṣṭafā I, composed in A. H. 1027 by *Shaykh Mar'ī b. Yūsuf al-Hanbalī al-Maqdisī* for the *Qādī 'Azmi-zāda*. See *H. Kh.*, No. 13742; *B. M. A. C.*<sup>1</sup>, pp. 560-561; *V. C.*, vol. ii, pp. 149-151. [Ff. 90 of 156 × 100 c. and 19 ll.; good naskh; rubrications; collated throughout.]

نسخة السجل

Add. 761

Add. 792

See Part II, untitled MSS., II, v, *s. v.* *Druse books*.

1176 نسخه منشعب Oo. 6. 43<sup>2</sup>

*Nuskha-i-munsha'ab*, a treatise on the derived conjugations in Arabic. See *P. C.*, No. clxxvi<sup>2</sup>, pp. 260-262.

1177 نسخه ناسخه مثنويات سقيمة Add. 846

'*Abdu'l-Laṭīf b. 'Abdu'llāh al-'Abbāsī's* recension of the great *Mathnawī* of *Ḥalālu'd-Dīn Rūmī* entitled *Nuskha-i-nāsikha-i-Mathnawīyyāt-i-saqīma*. See *P. C.*, No. ccxxvii, pp. 315-319.

- 1178 نسمة الآس في حجة سيدنا ابي العباس Qq. 242

*Nasamatul-ās fī hujjati Sayyidi-nā Abi'l-'Abbās* by *Abu'l-'Abbās Aḥmad b. 'Abdu'l-Qādir b. 'Alī b. Aḥmad...b. 'Abdu'l-Qādir al-Filānī*, beginning:—

الحمد لله الكريم المنان، العظيم السلطان، الجزيل النوال  
آلخ... و بعد، و قد اردت ان اذكر في هذا التقييد بعض فوائد  
من اخبار سيدنا الامام الاوحد الهمام العارف بالله و الدال على  
الله، سيدى ابي العباس احمد بن الولي الكبير سيدى محمد  
الشهير بابن عبد الله... آلخ

[Ff. 128 of 14·4 × 11·1 c. and 14 ll.; fair Maghribī hand; rubrications; no date or colophon.]

- 1179 نشان حيدرى Add. 808

The *Nishān-i-Ḥaydarī*, a history of Ḥaydar 'Alī Khān and Tipū Sultān by *Mīr Ḥusayn 'Alī b. Sayyid 'Abdu'l-Qādir Kirmānī*. See *P. C.*, No. cv, pp. 181–182.

- 1180–1184 نصاب الصبيان { Ll. 6. 10<sup>3</sup> Oo. 6. 44  
Oo. 6. 59<sup>2</sup> Add. 225  
Add. 241<sup>1</sup>

Five copies of the well-known Arabic-Persian rhymed vocabulary entitled *Niṣābu's-ṣibyān* of *Abū Naṣr-i-Farāhī*. See *P. C.*, Nos. cl, cli<sup>1</sup>, clii (ff. 9–69), clxx<sup>3</sup>, clxxi<sup>2</sup>; pp. 236–238 and 253–256.

- 1185 نصايح الملوك Add. 442<sup>7</sup>

[Ff. 101<sup>b</sup>–108<sup>b</sup>.] *Naṣā'ihul-Mulūk*, a Turkish version of al-Ghazzālī's "Counsels to Kings," beginning:—

حمد بى حد و بى همتا، و ثنائى لا يعد و لا يحصى، اول  
پادشاه بى زوال، مالك الملك ذو الجلال جلّ جلاله و عمّ نولمه  
حضرتنه لايق و سزاوار در كه آلخ

See *H. Kh.*, No. 13837; *Berlin Turk. Cat.*, No. 257, pp. 280-281; *L. C.*, v, p. 272. [For description of MS. see *supra*, No. 1066. This portion has no separate colophon.]

1186 نصيحة الملوك Add. 1168<sup>3</sup>

[Ff. 43<sup>b</sup>-71<sup>a</sup>.] *Naṣīhatu'l-Mulūk*, another Turkish treatise containing admonitions to Kings, based on 'Abdu'llāh Efendi's *Naṣīhatu'l-Mulūk targhib<sup>an</sup> li-ḥusni's-sulūk* (composed for Sulṭān Muḥammad IV, A. H. 1058-1099; see *L. C.*, iv, p. 225), by 'Uthmān-zāda [Aḥmad Ṭā'ib Efendi, d. A. H. 1136] for Sulṭān Aḥmad III (A. H. 1115-1143), beginning:—

خورشید جهان تاب حمد و ثنای ربّ عظیم زیب بخشای  
نه طارم مقاصد و مطالب آئخ

[For description of MS., see *supra*, Nos. 25, 309, &c.]

1187 نصيحة الملوك Gg. 6. 40<sup>3</sup>

*Naṣīhatu'l-Mulūk*, another similar work translated, as it appears, from the Persian of *Husayn Wā'idh-i-Kāshifī* (d. A. H. 910), into Malay. For full account of this MS., see Dr Van Ronkel's *Account of Six Malay MSS. of the Cambridge University Library in Bijdragen tot de Taal-, Land- en Volkenkunde van Nederlandsch-Indie*, 6<sup>e</sup> Volgr. II, pp. 8, 11-19, etc. [For description of MS., see *supra*, Nos. 529 and 907. This portion occupies ff. 46<sup>b</sup>-101<sup>a</sup>.]

1188 النصر الممتد في فتح تهامة و نجد Add. 278<sup>2</sup>

Two copies in one volume of an account of the exploits of Muḥammad 'Alī (from A. H. 1218-1229) entitled *an-Naṣru'l-mumtadd fī fath Tihāma wa Najd*, but this title has been subsequently altered (in the first copy only) to that of *al-Waṣhy waṭ-Ṭarāz fī Fathī'l-Hijāz*. It begins:—

الحمد لله الذي منح من شاء من عباده النصر و حلى باعزاز  
دولة مصر جيد العصر



[The first copy, which appears to be incomplete, comprises ff. 16, the second, ff. 32 (= ff. 48 in all), of 23·9 × 17·1 c. and 21 ll.; poor but legible naskh; rubrications; no date or colophon.]

1189      النطق المفهوم من اهل الصمت المعلوم      Qq. 84

*An-Nuṭqu'l-mafhūm min ahli's-ṣamti'l-ma'lūm*, a treatise on the instances in scripture and tradition of the speaking of inanimate objects, here ascribed to *Shaykh Abū'l-Faraj 'Abdu'r-Raḥmān ibnū'l-Fawzi*. See *H. Kh.*, No. 13843, and *B. M. A. C.*<sup>2</sup>, No. 1143, pp. 721-722. This work (see Rieu, *loc. cit.*) is ascribed to various other authors, viz., *Shihābu'd-Dīn Aḥmad b. Ṭuḡhar*, *Nāṣiru'd-Dīn Abū'l-'Abbās Muḥammad b. Ṭuḡhril*, and *'Alī al-Marāghī al-Qabbānī*. The text contained in this MS. corresponds with that referred to in the last paragraph but one of Rieu's notice, and begins:—

الحمد لله مستحق الحمد على جميع الحالات بلا ارباب  
الذى نطق بتقديسه آله

[Ff. 155 of 17·9 × 13·9 c. and 17 ll.; good naskh; rubrications; dated Thursday, Sha'bān 15th, A. H. 840.]

1190      نظم الجواهر لسعيد بن بطريق      Dd. 5. 35<sup>1</sup>

The well-known General History of *Sa'id b. Baṭriq*, better known as Eutychius, Patriarch of Alexandria. See Pococke's ed. (Oxford, 1658); *B. M. A. C.*<sup>1</sup>, pp. 48-49. For description of this MS., see *supra*, No. 170.

1191      نفح الطيب في غصن الاندلس الرطيب      Add. 3186

The second third of *Aḥmad b. Muḥammad b. Aḥmad al-Maqqarī's* [d. A. H. 1041] well-known history of the literati of Spain, and especially of the Wazir Lisānu'd-Dīn b. al-Khaṭīb. See *B. M. A. C.*<sup>1</sup>, pp. 163, 434, 443; *B. M. A. C.*<sup>2</sup>, Nos. 667-669, pp. 451-452. [Ff. 367 of 22·3 × 16·2 c. and 23 ll.; fair naskh; rubrications; dated the end of Dhu'l-Qa'da, A. H. 1118.]

1192

Qq. 9<sup>1</sup>

نقحة المجلوب من ثمار القلوب في المضاف والمنسوب

An epitome of *Abū Manṣūr ath-Tha'ālībī's* *Thimārū'l-Qulūb* (see *B.M.A.C.*<sup>1</sup>, pp. 332-333) entitled *Nafḥatū'l-Majlūb min thimārī'l-Qulūb*. See *L.C.*, vol. i, pp. 223-224. The work comprises 61 chapters, of which a full table of contents (ff. 1<sup>b</sup>-5<sup>a</sup>) is prefixed, and begins:—

أحمد الله تعالى حمداً لا ينقضى على سالف الأيام امده، آخ

[Ff. 158 (of which this work occupies ff. 1-108; see No. 659 *supra*) of 28·5 × 17·3 c. and 31 ll.; good naskh; rubrications; not dated.]

1193

نفحات الانس من حضرات القدس

Add. 2625

*Nurū'd-Dīn 'Abdu'r-Raḥmān Fāmi's* well-known Biography of *Ṣūfī* saints, edited by Nassau Lees (Calcutta, 1858), entitled *Nafḥātū'l-uns min ḥaḍarātī'l-Quds*. See *P.C.*, No. cclxxvi, p. 360.

1194

نقليات هندی

Add. 311<sup>3</sup>

A small collection of anecdotes and witticisms in Hindu-tānī. See *P.C.*, No. cccxxiii<sup>3</sup>, pp. 402-403.

1195

نثارستان

Add. 2934

The *Nigāristān* of *Qādī Aḥmad b. Muḥammad Ghaffārī*. See *P.C.*, No. lix, pp. 115-116.

1196

نل و دمن

Oo. 6. 48

The poem of *Nal ū Daman* by *Shaykh Abu'l-Fayḍ Fayyādī*. See *P.C.*, No. ccxcī, p. 373.

1197

نور الهداية في اثبات الرسالة

Add. 3231

A defence of Islām against the attacks of Christian missionaries, entitled *Nurū'l-hidāyat fī ithbātī'r-risālat*, by 'Alī Akbar b. 'Alī Shūrāzī (circ. A. H. 1237). See *P.C.*, No. cccxxix, pp. 415-416.

## 1198 نور اليقين فى مشهد الحسين Ff. 1. 5

The romantic history of the death of al-Ḥusayn b. 'Alī b. Abī Ṭālib and the tragedy of Kerbelā ascribed to *Abū Mikhnaf Lūṭ b. Yahyā al-Azdī*. See Wüstenfeld's *Geschichtschreiber der Araber*, No. 19, pp. 5-6, and the same scholar's *Tod des Husein ben 'Alī* (Göttingen, 1883); also *L. C.*, ii, pp. 166-167. This MS. begins:—

كتاب فيه حديث مقتل مولا و سيدنا ابا عبد الله الحسين  
ابن امير المؤمنين على ابن ابي طالب عليه السلام و لعن الله  
قاتليه و مانعيه شرب الماء رواه ابو مخنف رضى الله عنه لوط  
ابن يحيى الازدى رضى الله عنه عن عبد الرحمن ابن خندف  
قال آلف

[Ff. 88 of 20·4 × 15·4 c. and 13 ll.; clumsy but legible naskh; not dated.]

## 1199 نوادر الامثال Add. 1081

*Nawādiru'l-amthāl*, a small collection of Persian proverbs arranged alphabetically, by 'Alī Ḥān. See *P. C.*, No. cccxxv, p. 405.

## 1200 نوادر الملع و الاخبار و فرايض الحكم و الاشعار Qq. 294

A collection of witticisms, droll stories, anecdotes, wise saws, and verses of poetry, entitled in the preface (f. 2<sup>a</sup>, l. 12) *Nawādiru'l-milah wa'l-akhbār wa farā'idu'l-hikam wa'l-ash'ār*. The beginning of the preface is missing, and the author's name does not appear, but he mentions the name of his son 'Imādu'd-Dīn Abū'l-Ma'ālī Aḥmad, and the date A. H. 636. Begins abruptly:—

.. الانقطاع فى شهر رمضان سنة ست و ثلثين و ستمائة و  
وافق الفرج الفعل و لم تقض العادة باستغراق الاوقات فى العباده  
و رأيت ان البطالة تورث الكسل و الملالة فعزمت على كتب

مجموع لاجل الاولاد لدى و اعزهم على عماد الدين ابى  
المعالى احمد رزقه الله الوصول الى اسرار العلوم الحكيمية و  
الحكيمية و الاطلاع على حقايق المعارف العقلية و النقلية آخ

[Ff. 62 of 24·3 × 16·4 c. and 21 ll.; ancient, rather cursive naskh, much discoloured, and in many places so much injured as to be illegible; written in several different hands, probably of the 13th century of our era, certainly between A.H. 649 (a date occurring at the end of the book) and 727, in which year the MS. was perused by a Persian named Muḥammad b. Aḥmad b. 'Alī b. Isma'īl al-'Ajamī.]

النوادر الغيبية

Ff. 6. 38

See *supra*, No. 143, s.v. البوادر العينية.

1201

Qq. 225

نهاية الارب فى اخبار الفرس و العرب الى اخذ المسلمين فارس

A good copy of the rare and curious work entitled *Nihāyatu'l-irab fī akhbārī'l-Furs wa'l-'Arab ila akhdhī'l-Muslimīn Fārs*, containing the legendary and actual history of the Arabs and Persians (especially the Sāsānian dynasty) down to the Muḥammadan Conquest. Although the alleged compilation of this work by 'Āmir ash-Shu'bī (A.H. 19-104), Ayyūb b. al-Qirriyya (put to death by al-Ḥajjāj b. Yūsuf early in the 8th century of our era) and the celebrated 'Abdu'llāh b. al-Muqaffa' (put to death in A.H. 139) is, for chronological reasons, hardly possible, while the preamble by al-Aṣma'ī (d. æt. 90 in A.H. 828), who is stated to have re-edited and supplemented the work for Hārūnu'r-Rashīd, is very suspicious, the actual contents of the book, especially in what concerns Sāsānian history, appear to merit more attention than is implied in the disparaging remarks of Professor Nöldeke (*Geschichte d. Pers. u. Arab. zur Zeit d. Sasaniden*, p. 478 and n. 2 *ad calc.*). Other MSS. exist in the British Museum (*B.M.A.C.*<sup>1</sup>, pp. 418-419 and 581-582, Add. 18,505 and Add. 23,298) and in the Gotha library. [Ff. 232 of

19'1 x 12'8 c. and 29 ll.; good, clear naskh; rubrications; some leaves supplied in a later and worse hand; transcribed by one Fathu'llāh, in the middle of Rabī' I, A. H. 1024, for the library of Sayyid Aḥmad b. Sayyid Muḥammad Abu's-Ṣafā.]

1202

نهاية الارب في فنون الادب

Add. 829

The twenty-second and twenty-third volumes of the great encyclopædia of *Shihābu'd-Dīn Aḥmad b. 'Abdu'l-Wahhāb an-Nuwayrī al-Kindī* (d. A. H. 732) entitled *Nihāyatu'l-irab fī funūni'l-Adab*. See *H. Kh.*, No. 14069; *B. M. A. C.*<sup>1</sup>, pp. 169<sup>a</sup>, 613<sup>a</sup>; *B. M. A. C.*<sup>2</sup>, No. 714, p. 486, and the references there given. This volume begins with ch. vi of Part v of the fifth *Fann*, dealing with the Conquest of Africa and the history of Spain and the West (ff. 1-125); ch. vii (ff. 126-135), treating of those who strove by force of arms to usurp the Caliphate, immediately follows it, and concludes the first half (= vol. xxii) of the manuscript. The subject of this last chapter is continued, however, in vol. xxiii (ff. 137<sup>b</sup>-161<sup>a</sup>). Ch. viii (ff. 161<sup>a</sup>-232<sup>b</sup>) treats of the Slave-war conducted by the rebel Ṣāḥibu'z-Zanj, and of the Carmathians and Khārijites; and part of ch. ix (ff. 232<sup>b</sup>-251), which concludes the volume, of the dynasties which arose in the East (Persia, Transoxania &c.) during the decline of the Caliphate, of which the Sāmānids and Ṣaffārids only are included in this volume. [Ff. 252 of 26'0 x 17'7 c. and 25 ll.; good naskh; rubrications; not dated.]

نهاية السؤل و الامنية

Qq. 277

*Nihāyatu's-sūl wa'l-umniyya*, a work on horsemanship, described above, No. 910, s. v. كتاب في فضل الجهاد و تعليم الفروسية.

1203

نيرنگ عشق

Add. 318

A mathnawī poem in the Pakhtū or Afghan language, entitled *Nīrang-i-Ishq* ("The Magic of Love"), beginning:—

پس له حمده له دروده وایر دا' دایه در ده کشلی منخ دلار کدا

[Ff. 102 of 30·5 × 19·5 c. and 9 ll.; poor but fairly legible ta'liq; dated the 10th of Jumāda II, year omitted.]

1204 الوافى فى تعداد القوافى Add. 222

A treatise on rhyme by *Muḥammad 'Aṣṣār*, entitled *Kitābu'l-wāfī fī tī'dādil-qawāfī*. See *P.C.*, No. clxxix, pp. 265-267.

1205 واقعات بابرى Add. 2778<sup>2</sup>

Part of the *Wāqī'āt-i-Bābarī*, or Persian translation of Bābar's Memoirs made by *Mīrzā Khān 'Abdu'r-Raḥīm b. Bayrām Khān*. See *P.C.*, No. lxxxvi<sup>2</sup>, pp. 160-162.

1206 الوسایل الى معرفة الاوائل Qq. 116

*Al-wasā'il ila ma'rifatil-awā'il* ("Means to the knowledge of beginnings"), by *Shaykh Jamālud-Dīn as-Suyūṭī*. See *H.Kh.*, No. 14213; *L.C.*, ii, p. 188, v, p. 102. [Ff. 74 of 20·2 × 14·3 c. and 21 ll.; fair naskh; rubrications; no date or colophon.]

الوشى و الطراز فى فتح الحجاز Add. 278<sup>2</sup>

See *supra*, No. 1188, s. v. نجد و تهامة و فتح.

1207 وصيت نامه Ll. 6. 27<sup>2</sup>

*Waṣiyyat-nāma*, Injunctions of the Prophet, in Turkish, beginning:—

قال النبى صَلَّعَم تارك الصلوة لا عذر له عند الله يوم  
القيمة لا يشفع جنازته و لا يصلّى عليه و لا يدفن فى مقابر  
المسلمين، اول عالم فخرى محمّد مصطفى صَلَّعَم ايتدى هر  
كشيكمر نماز قلمسا صيرو و سكل اولورسه صُرمك و اكر الورسه  
ولرُب نمازن قلمت و آنى مسلمانلر آراسنده قومك و قبليا قرشو  
دخى قومك آآخ

[Ff. 118 of 14·7 × 10·3 c. and 9 ll. This portion occupies ff. 39–79, and is written in a good, clear Turkish naskh, pointed; no date or colophon.]

1208, 1209

وصیت نرگلی

Dd. 4. 9

Dd. 6. 66

Two copies of the *Waṣīyyat* of *Muḥammad b. Pīr 'Alī Birgilī*, a well-known work on religious beliefs and observances. See Rieu's *Turkish Cat.*, pp. 6–7; *V. C.*, iii, pp. 127–128; Pertsch, *Berl. T. C.*, pp. 37, 93 (last par.), 125, &c. [Dd. 4. 9 comprises ff. 51 of 20·6 × 12·8 and 13 ll.; good, clear naskh; rubrications; not dated. Dd. 6. 66 comprises ff. 80 of 14·2 × 9·8 c. and 9 ll.; fair naskh; rubrications; not dated.]

1210

وصیت و نصیحت ابلیس

Ll. 6. 27<sup>3</sup>

A copy (comprising ff. 80–109 of the MS. described above, No. 1207) of the tract described under the above title in *V. C.*, iii, p. 133, containing an imaginary dialogue, in Turkish, between *Muḥammad* and *Iblīs*.

1211, 1212

وفیات الاعیان

Qq. 11

Qq. 12

A complete copy in 2 vols. of *Ibn Khallikān's* well-known Biographies entitled *Wafayātu'l-A'yān*, edited by Wüstenfeld (Göttingen, 1837–1843) and translated by Baron Mac Guckin de Slane (1842–1871). See *H. Kh.*, No. 14698; *B. M. A. C.*<sup>2</sup>, Nos. 607–612, pp. 398–401. [Qq. 12 comprises ff. 305 of 30·5 × 20·0 c. and 29 ll.; is written in a good, clear naskh, with rubrications; and contains the first half of the work (vols. i–ii). Qq. 11, uniform with the above, comprises ff. 251 (numbered 307–557), and is dated Saturday, Ṣafar 23rd, A.H. 1095; scribe, Mullā 'Abdu[llāh] b. Shaykh Muḥammad al-Qudṣī.]

1213

[شرح] الوقایة

Dd. 11. 35

The well-known Commentary of *Ṣadru'sh-Sharī'a 'Ubaydu'llāh b. Mas'ūd al-Maḥbūbī* (d. A. H. 745) on the *Wiqāya*, a

treatise on Ḥanafite Law by his maternal grandfather *Burhānu'sh-Sharī'a Maḥmūd b. 'Ubaydu'llāh al-Maḥbūbī*. See *H. Kh.*, No. 14308, and in particular l. 5 of p. 460 of this (the sixth) vol.; *B. M. A. C.*<sup>2</sup>, No. 287, p. 187, and the references there given. [Ff. 262 of 21·2 × 13·8 c. and 21 ll.; good, neat naskh; rubrications, and text of the *Wiqāya* overlined in red; dated Shawwāl 20th, A. H. 1049; scribe, Ḥasan b. Mūsā b. 'Abdu'l-Mū'min b. Yūsuf.]

1214

هداية الارشاد

Dd. 6. 37

A Turkish *mathnawī* poem on Ṣūfī doctrine, entitled, as it appears from a note on the fly-leaf, *Hidāyatu'l-irshād*, and beginning:—

الهي معرفت نورن دليل ايت ' سراجى عقله قدرتن فتيل ايت

[Ff. 28 of 17·9 × 12·6 c. and 11 ll.; bad nasta'liq; rubrications; not dated.] The following colophon may contain the correct title of the work:—

الاسولة الهيئويّة الاكبريّة القدسيّة في بطون حضرة العوالم  
الانفسية الاصغريّة الانسية لعبد العبود عبد الكريم بن محمود  
البكسماتي اصلح الله شأنه و لوالديه عم احسانه

1215

هداية المؤمنين

Add. 575

*Hidāyatu'l-Mū'minīn* ("the Guidance of True Believers"), a doctrinal tract, in the Hindustānī or Urdū language, comprising a preface and 3 sections. [Ff. 54 of 20·3 × 13·8 c. and 9 ll.; poor Indian ta'liq, dated A. D. 1831.]

1216-1218

الهداية فى الفروع

{ Qq. 297  
Qq. 298  
Qq. 299

The *Hidāya*, a well-known work on Ḥanafite Jurisprudence, by *Shaykh Burhānu'd-Dīn 'Alī b. Abī Bakr al-Marghīnānī* (d. A. H. 593), in 3 volumes. See *H. Kh.*, No. 14366; *B. M. A. C.*<sup>1</sup>, pp. 116-117; Ellis' *Cat. of Arabic Books in the British Museum*, vol. i, pp. 227-229; *V. C.*, ii, pp. 202-205, &c. [Qq. 297 comprises ff. 324 of 27·2 × 17·5 c.



and 11 ll.; **Qq. 298**, ff. 185 of 27·1 × 16·8 c.; **Qq. 299**, ff. 220 of 26·1 × 15 c.; handwriting throughout a bad Indian nasta'liq, worse in the 2nd volume than in the others; no date or colophon.]

**1219** هداية النحو **Add. 417<sup>5</sup>**

*Hidāyatul-n-Nahw*, a treatise on Arabic Syntax. See *P. C.*, No. clxxvii, pp. 262–263.

هرمس البرامسة **Dd. 4. 28<sup>3</sup>**

[See above, No. 1055, s.v. مصحف.]

**1220** هز القحوف في شرح قصيد ابى شادوف **Qq. 117**

*Hazzu'l-quhūf fī sharḥi qaṣīdi Abī Shādūf*, by Yūsuf b. Muḥammad b. 'Abdu'l-Ḥawwād b. Khidr ash-Sharbīnī. See *B.M.A.C.*<sup>2</sup>, No. 1094, pp. 688–689, and references there given. [Ff. 288 of 20·1 × 14·8 c. and 19 ll.; clear but ugly naskh; rubrications. Vol. i ends at f. 161, and is dated Wednesday, Shawwāl 28th, A. H. 1139. It was written for the Amīr Muṣṭafā Chorbajī. There is no colophon at the end of vol. ii.]

**1221** هفت اقليم **Nn. 3. 58**

The *Haft Iqlīm* of Amīn Aḥmad Rāzī. See *P. C.*, No. cx, p. 188.

**1222** هفت منظر **Add. 3149<sup>4</sup>**

The *Haft Mandhar* of Hātifī. See *P. C.*, No. cclxxviii, pp. 361–362.

**1223** [كتاب] الهياكل السبعة **Add. 3239**

A collection of religious and devotional formulæ, talismans, &c., entitled *al-Hayākil as-Sab'a*, ascribed to the Imām Ja'far aṣ-Ṣādiq, beginning:—

كتاب فيه الهياكل السبعة، و شرح منافعها روى ذلك عن  
الامام جعفر الصادق عن ابيه عن جدّه امير المؤمنين عليّ بن

ابى طالب كرم الله وجهه انه قال اعطاني رسول الله صلعم  
هذه الهياكل السبعة و كان يتوسل الى الله بها في جميع  
اموره و حركاته و كان لا يفارقها في الليل و النهار آخ

A printed slip pasted on the inside of the cover, and partly obliterated, runs as follows:—"Manuscript. A Liturgical MS., on 236 pages, of an early date, supposed to be the 'Manual of Sheiks,'...*native morocco*. This was purchased by a gentleman who was long resident in Assyria, who pa..... it, with the intention of publishing it....., but this he did not live to accomplish." [Ff. 127 of 7·7 × 5·1 c. and 7-9 ll.; poor naskh; rubrications; not dated.]

الهيئة السنية في الهيئة السنية Add. 3257<sup>1</sup>

*Al-Hay'atu's-saniyya fi'l-Hay'ati's-saniyya*, a treatise by *Shaykh Falālu'd-Dīn as-Suyūṭī*. See *H.Kh.*, No. 14437; *B.M.A.C.*<sup>2</sup>, p. 782, No. 1226<sup>1</sup>. For description of MS. (of which this portion occupies ff. 1<sup>b</sup>-24<sup>b</sup>) see Part II, untitled MSS., IX, s.v. *MSS. of Mixed Contents*.

1224 يتيمة الدهر Add. 3260

Vols. i and ii (bound together) of the well-known Anthology of *Abū Maṣṣūr 'Abdu'l-Malik b. Muḥammad b. Isma'il an-Nisābūrī ath-Tha'ālibī*. See *H.Kh.*, No. 14452; *B.M.A.C.*<sup>1</sup>, p. 265<sup>a</sup>; *V.C.*, i, pp. 335-340; *Wüstenfeld's Geschichtsschr. d. Arab.*, pp. 61-62, No. 191, &c. This MS. belonged to Lee of Hartwell, in whose hand are two notes on the title-page referring to the loan of it in 1846 to Dozy and in 1854 to Professor Wright. [Ff. 290 of 21·7 × 15·7 c. and 29 ll.; curious stilted naskh; rubrications; dated Thursday, the beginning of Jumāda I, A. H. 1147; scribe, Muḥammad Sa'īd b. Muḥammad b. Aḥmad, commonly called Ibnu's-Sammān.]

1225 [كتاب] البواقيت في بعض المواقيت Qq. 227

The recension of the above-mentioned *Abū Maṣṣūr ath-Tha'ālibī's Yawāqīt fi ba'dil-marwāqīt*, supplemented from

his *Kitābu' dh-dharā'if wa'l-laṭā'if*, described in *L. C.*, i, p. 219. The name of the editor is given in the opening line as *Abū Naṣr Aḥmad b. 'Abdu'r-Razzāq al-Maqdisī*:—

قال ابو نصر احمد بن عبد الرزاق المقدسى اسعده الله  
بمروضاته الحمد لله خير ما طلب به استفتاح الكلام و استنجاح  
المرام... هذا الكتاب كان فى نسختين متناسبتى الجمع  
متناسختى الوضع باسم الشيخ ابو منصور الثعالبي رحمه الله  
احدهما كتاب اللطائف و الظرايف و الاخرى كتاب اليواقيت  
فى بعض المواقيت آخ

Besides the reference to *L. C.* above given, see *Ibid.*, i, pp. 216-218; *V. C.*, i, pp. 332-335; and Ellis' *Cat. of Arabic books in the British Museum*, vol. i, pp. 51-52. This recension has been printed in Cairo, A. H. 1300. [Ff. 102 of 20·6 × 14·8 c. and 17 ll.; good, clear naskh; rubrications; dated the 3rd of Sha'bān, A. H. 1133; scribe, Muṣṭafā Aḥmad Ḥijāzī al-Mash-hadī.]

1226

[كتاب] يواقيت المواقيت

Qq. 129

Another work in part of the same character, and almost of the same title (*Yawwāqītu'l-marwāqīt*), as the above, and ascribed to "*ash-Shaykh an-Nīsābūrī*," but wholly different as to contents. It begins:—

كتاب يواقيت المواقيت تأليف الشيخ الامام العالم العلامة  
الشهير بالنيسابورى رحمه الله برحمته و اسكنه فسيح جنّته  
بمحمد و آله قال الشيخ الامام النيسابورى هذا كتاب جمعت  
فيه بين مدح الشئ و ذمه تذكرة باولى الابصار و موعظة  
لذوى الاستبصار ذم المزاح ياكل الهيبة كما تاكل  
النار الحطب آخ

<sup>2</sup> The part of the volume dealing with "blame and praise," however, occupies but a few pages, the last heading in this

category being on f. 5<sup>a</sup>, "in praise of poverty" (فى مدح الفقر). This is followed by a long discussion between persons of different trades (the physician, the Ṣūfī, the goldsmith, the carpenter, &c.). On f. 11<sup>b</sup> begins a section headed:—

باب اختلاج الاعضا و بيان ما يدل عليه من قول الحكماء

On f. 13<sup>b</sup> begins the story of the handmaiden Tawaddud and her discussion with the learned men before Hārūnūr-Rashīd (see No. 846 *supra*), which occupies the remainder of the volume (ff. 13<sup>b</sup>–34<sup>b</sup>). [Ff. 34 of 20·6 × 14·8 c. and 21 ll.; small and ungraceful but fairly clear naskh; no date or colophon.]

(قصّة) يوسف و زليخا

Add. 1066

The *Story of Yūsuf and Zulaykhā* in Arabic. See above, No. 859.

1227–1232

يوسف و زليخا

{ Mm. 6. 3 Add. 202  
Add. 804 Add. 1573  
Add. 2626 Add. 2771

The *Romance of Yūsuf and Zulaykhā* in Persian verse, by Mullā Nūru'd-Dīn 'Abdu'r-Raḥmān Ḥāmī. See *P. C.*, Nos. cclxviii–cclxxiii, pp. 355–358.

1233

يوسف و زليخا

Dd. 4. 10

The *Romance of Yūsuf and Zulaykhā*, in Turkish verse, by *Yahyā Bay*, beginning:—

الهی عین عشقم روشن ایلہ ' مرادم یوسفینه روزن ایلہ

The author's name is mentioned not only in a note on the title-page but also in the fourth *bayt* from the end of the poem:—

عنایت ایلدی یحایه مولا ' بو تصنیفله آدی اولدی احیا

See *H. Kh.*, No. 14500. [Ff. 159 of 20·7 × 12·5 c. and 17 ll.; good ta'liq; rubrications; dated Dhu'l-Qa'da, A. H. 975, *i.e.* during the author's lifetime, if *H. Kh.* is correct, in stating that he was still alive in A. H. 990.]

1234

يوسف و زليخا

Add. 259

The *Romance of Yūsuf and Zulaykhā*, in Turkish verse, by *Shaykh Ḥamdullāh b. Āq Shamsu'd-Dīn Muḥammad*, poetically named *Ḥamdī* (d. A. H. 909), beginning:—

ذکر اولنماسه اول اسم الله هرنه باشلنسه آخر اوله تباه

See *H. Kh.*, No. 14497; *V. C.*, i, pp. 621–623. [Ff. 169 of 21'0 × 12'5 c. and 19 ll.; good, clear naskh; rubrications; defective at the end, no date or colophon. On the last two pages occur the following notes:—"Robert Wynch bought this book at the destruction of the Turkish fleet": "This book was taken by a man who escaped from the Turkish fleet when the Russians defeated them this day."]

1235

يوسف و زليخا

Add. 323

The *Romance of Yūsuf and Zulaykhā*, in Pakhtū or Afghan verse, paraphrased from the Persian of Jāmī by 'Abdu'l-Qādir Khān Khadak. [Ff. 42 of 26'5 × 17'9 c. and 12 ll.; large, clear naskh; rubrications; no date or colophon.]

#### SUPPLEMENTARY LIST OF TITLED MANUSCRIPTS.

1236

اخلاق مُحْسِنِي

Add. 3607

Another copy of the *Akhlāq-i-Muhsinī* of *Ḥusayn Wā'idh-i-Kāshifī*. See Nos. 23–25, pp. 4–5, *supra*. [Ff. 166 of 21'9 × 12'7 and 15 ll.; fair ta'līq; rubrications; dated Sha'bān 20, A. H. 1248.]

1237

اساس الاقتباس

Add. 263

\* The *Asāsul-Iqtibās* of *Ikhtiyār b. Ghiyāthu'd-Dīn al-Ḥusaynī*, a manual of Quotations and the Epistolary Art,

compiled in A.H. 897. See *H. Kh.*, No. 561; *V. C.*, i, pp. 308-310. [Ff. 90 of 20'1 × 11'6 c. and 17 ll.; rather scrawly nasta'liq; rubrications; dated A.H. 1000.]

1238

اسکندر نامه (ترکی)

Add. 3542

A *Sikandar-nāma*, or Book of the Gestes of Alexander, in Turkish verse, in the *ramal* metre, wanting both beginning and end. A large portion of the work (ff. 137<sup>b</sup>-197<sup>a</sup>) is occupied by an account of the history of the world before Alexander, and of its subsequent history down to the time of the Ottoman Sultans Orkhān, Murād I, Bāyazīd I and his son Prince Sulaymān, during whose brief rule at Adrianople this poem was evidently composed, since he is spoken of as still reigning in the following verses:—

چون بو ايشه آفرينشدن مراد، قامودن صونگره گلوبن بولدى آد،  
 بنداخى آننگ آدين ايدب ختام، ايلدمر بو نظم وصفيله تمام،  
 نيجه كه عالنده سايه وار و نور، دولتينه ارمسون هرگز فتور،  
 اكسوك اولهاسون جهانده سايهسى، چرخ اولسون رفعتينونك پايهسى،  
 عمرى باغنه اريشماسون خزان، يرينه كيمسه گتورماسون جهان،  
 بو جهانده اول كركلو در يقين، كيمر جهاننگ جاني اولدرر همين،  
 چون تواريخى بو رسمه اتدوك بيان، كه ايشيدن كيشى آنى آنغر عيان،

It would appear certain, then, that this is the *Iskandar-nāma* of *Aḥmadī Karmīyānī* (d. A. H. 815), which, as Hājī Khalifa (No. 684) informs us, was composed for the above-named Prince. [Ff. 212 of 28'3 × 20'0 c. and 18 ll.; large, clear ta'liq; rubrications.]

1239

الاعراب فى الاعراب

Add. 3519

A work on Arabic Grammar, of which the beginning (ff. 1-8) is supplied in a more modern hand, while the end is missing, entitled *al-I'rāb fī 'l-I'rāb*, beginning:—

الحمد لله المنزل لكتابه الكريم الميمون ذى الاعزاز والمنعم  
 بخطابه القديم المقرون بالاعجاز . . . . اما بعد ، فهذه الاوراق  
 مشتملة على فوايد عزيزة و وجوه من الاعراب كثيرة كتبتها  
 تشجيعاً لذهان الاصحاب و سميته بالاعراب فى الاعراب آخ

The only indication of authorship is afforded by the constantly recurring *ابو سعيد*, and it seems probable that the work may be by *Abū Saʿīd Ḥasan b. ʿAbdu'llāh aṣ-Ṣayrafī* (d. A. H. 368). [Ff. 120 of 22·5 × 17·0 c. and 23 ll.; good naskh; rubrications. The writing of the MS. (except the later supply) probably dates from the sixteenth or seventeenth century of our era.]

1240      الاغراض الطبية و المباحث العلائية      Add. 3522

*Al-aghrāḍu't-tibbiyya wa'l-mabāḥithu'l-'Alā'iyya*, a treatise on Medicine in fifteen sections or books (*Guftār*), composed in the reign of Nuṣratu'd-Dīn Atsiz Khwārazmshāh by *Zaynu'd-Dīn Abū'l-Faḍā'il Isma'il b. al-Ḥusayn al-Ḥusaynī al-Furjānī* (d. A. H. 535), author of the *Dhakhīra-i-Khwārazmshāhī*, from which this work is extracted. [Ff. 86 of 19·5 × 14·7 c. and 19 ll.; small, neat ta'liq; rubrications; dated Ṣafar, &c., A. H. 1095.]

1241 .      انوار التنزيل و اسرار التأويل للبيضاوى      Add. 3586

The first volume of the *Anwāru't-tanzīl wa asrāru't-ta'wīl*, the well-known commentary on the Qur'ān of al-Bayḍawī, from the beginning to the end of the *Sūratu'l-an'ām* (Sūra vi). See p. 17, Nos. 104, 105 *supra*. [Ff. 115 of 26·4 × 18·0 c. and 31 ll.; small, neat naskh; rubrications; dated the 10th of Muḥarram, A. H. 874.]

1242-1244

{ Add. 3510  
 { Add. 3511  
 { Add. 3582

تذكرة اولى الالباب و الجامع للعجب العجائب

\* One complete and two partial copies of the *Tadhkiratu ūli'l-albāb* of *Shaykh Dā'ūd b. ʿUmar as-Sūrī al-Anṭākī*,

called *al-Baṣīr*. See *H. Kh.*, No. 2811; *B.M.A.C.*, pp. 459, 633, 744; *L. C.*, iii, 270; *B. M. A. C.*, Nos. 809–810 (pp. 548–549); No. 234 (p. 42) *supra*. **Add. 3510** comprises ff. 324 of 26·5 × 17·6 c. and 25 ll.; fair naskh; rubrications; dated Thursday, Muḥarram 4, A. H. 1082; transcribed from a copy of the original; contains the whole work as it is ordinarily known, i.e. down to ط in ch. iv. It concludes with a short biography of the author taken from the *Sulāfatul-l-aṣr* of *Sayyid Maṣṣūm al-Madanī*. **Add. 3582** comprises ff. 143 of 21·6 × 14·4 c. and 23 ll.; good, modern naskh; rubrications; not dated; defective at beginning; contains the fourth (and last) chapter only, down to the letter ط. **Add. 3511** comprises ff. 116 of 25·3 × 17·7 c. and 31 ll.; clear naskh; rubrications; not dated; contains an anonymous supplement to ch. iv. of *Shaykh Dā'ūd's* work, continuing the Dictionary of Medicine and the allied Sciences from ط (where it breaks off in all known copies: cf. *H. Kh.*, vol. ii, p. 261, l. 4) to the end of the alphabet (ى—ضغط).

1245

Add. 3533

تعليق الديوان لسنة اربع واربعين من كلام ابن نُبَاتَة

A collection of official letters written in the year '44 by *Ibn Nubāta*. I find mention of three persons of this name, Ibn Nubāta al-Khaṭīb (d. A. H. 374), Ibn Nubāta as-Sa'dī the poet (d. A. H. 405), and Muḥammad b. Muḥammad Ibn Nubāta (d. A. H. 763). It seems probable that the last is the author of these letters, which are addressed to the following persons amongst others:—

(١) القاضي عماد الدين بن الشيرازي، (٢) القاضي تقى الدين ابن ابى الطيب بنظر الخزانة العالية، (٣) شرف الدين قاسم بخطابة جامع جراح، (٤) شرف الدين بن عمرو بنظر مطبخ السكر، (٥) شهاب الدين ابن لاقى نقيب النقباء، (٦) القاضي جمال الدين ابى الطيب الحسن بن سيدنا قاضي القضاة تقى الدين بتدريس المدرسة الدماغية، (٧) ناصر الدين الازكشى بنيابة بعلبك،



(۸) صاحب ماردين، (۹) امير اخور، (۱۰) القاضى علاء الدين،  
 (۱۱) نائب السلطنة بحلب، (۱۲) نائب السلطنة بمصر، (۱۳) امير  
 جاندار، (۱۴) ابراهيم شاه آخ

[Ff. 59 of 18.1 × 12.3 c. and 13 ll.; excellent old naskh, pointed, with rubrications. The date A. H. 863 in the following note at the end appears to be the date when certain extracts were made from it by the possessor:—

طالعہ و کتب منہ الفقیر احمد بن عبد الرحمن بن علی  
 المحلى لطف الله به آمین تمام ۸۶۳

The scribe's name appears on the title-page as al-Mamlūk Muḥammad b. 'Asākir.]

1246 تلخیص المفتاح Add. 3536

A good and carefully-written copy of the *Talkhīṣu'l-Miftāḥ*. See No. 264 *supra*, pp. 49-50. [Ff. 151 of 24.1 × 13.1 c. and 9 ll.; good naskh; rubrications; dated A. H. 1090; scribe, 'Alī-qulī b. Khusraw Sultān Ardalān.]

1247 جامع بیهقی فی احکام النجوم Add. 3525

A comprehensive treatise (*Ḥāmi'*) on Judicial Astrology and Nativities, in Persian, by *Abu'l-Ḥasan b. Abu'l-Qāsim al-Bayhaqī*, beginning:—

بعد الحمد والتصلية چنین گوید امام اجل ابی الحسن بن  
 امام ابی القاسم البیهقی که من در هر نوعی از انواع علوم  
 عمری صرف کردم و بقدر استعداد خود در هر فنی تصنیفی ساختم

The MS. was transcribed for 'Abdu'l-Fattāḥ Rasūl Āghā-zāda by Sayyid 'Abdu'l-'Azīz. The former (who lived, as appears from the colophon of Add. 3523, about A. H. 1137) has added a note at the beginning to say that the first three leaves of this MS. were copied from a Compendium (*Mukhtaṣar*) of the *Ḥāmi'* of *Bayhaqī*. As regards the author, if he

be the same as the Jurisconsult mentioned by *H. Kh.*, he flourished in the sixth century of the *hijra*. [Ff. 356 of 21·1 × 15·2 c. and 19 ll.; clumsy but legible nasta'liq, with rubrications; many tables.]

1248

جوامع احكام النجوم

Add. 3528

A compendium of Judicial Astrology, entitled *Fawāmi'u al-ahkāmī'n-nujūm*, by the same *Abū'l-Ḥasan b. Abū'l-Qāsim Zayd b. Amīrak Muḥammad b. al-Ḥākim Abū 'Alī al-Ḥusayn [b.] Abū Sulaymān Funduq b. al-Ḥasan al-Bayhaqī*, beginning:—

الحمد لله رب العالمين و الصلوة على من امتطى غوارب

الرسالة آخ

The author, after giving his full pedigree up to Khuzayma b. Thābit Dhu'sh-Shahādātayn, a contemporary of the Prophet, gives a list of his numerous works on various subjects, and states the object and title of this book. [Ff. 153 of 23·8 × 16·7 c. and 27 ll.; fair ta'liq, becoming much worse towards the end; dated Ṣafar 15, A. H. 1107 (?).]

1249

حالنامه عارفی

Add. 3150

The *Hāl-nāma* of 'Ārifī. See *P. C.*, No. cclxxxiii, pp. 365-366.

1250

Add. 3535

حکایت سلطان ابراهیم و نوش آفرین گوهر تاج

حکایت گل و هرمز

Two Persian stories, entitled the *Story of Sultān Ibrāhīm and Nūsh-āfarīn Gawhar-tāj* (ff. 1<sup>b</sup>-59<sup>a</sup>), and the *Story of Gul and Hurmuz* (ff. 60<sup>b</sup>-106<sup>a</sup>), copiously illustrated with very spirited paintings of considerable merit (about 63 in number). [Ff. 106 of 31·1 × 19·6 c. and 21 ll.; fairly legible nīm-shikasta; dated in both colophons A. H. 1241; scribe, Karbalā'ī Ghulām 'Alī.]

## 1251 خريدة العجايب و فريدة الغرائب Add. 2891

Another copy of the *Kharīdatu'l-'ajā'ib* of *Ibnū'l-Wardī* (d. A. H. 749). See Nos. 333-337, pp. 65-66 *supra*. [Ff. 241 of 20·3 × 11·4 c. and 17 ll.; excellent naskh; rubrications and gilt headings; several maps and plans of a rather primitive kind; dated Thursday in the beginning of Shawwāl, A. H. 946; scribe, Aḥmad b. Muḥammad aṭ-Ṭarābulusī.]

## 1252 خريدة العجايب و فريدة الغرائب Add. 3517

Another imperfect copy of *Ibnū'l-Wardī's Kharīdatu'l-'ajā'ib*, the first heading being "Seville" (اشبيلية), and the last (in the section treating of mountains) جبل تلاسيم. [Ff. 107 of 17·5 × 13·5 c. and 15 ll.; good, clear naskh; rubrications.]

## 1253 خلاصة الاخبار فى بيان احوال الاخير Add. 3593

The *Khulāsatu'l-akhbār* of *Ghiyāthū'd-Dīn b. Humāmu'd-Dīn*, commonly called *Khwāndamīr* (d. A. H. 941). See Rieu's *Persian Catalogue*, pp. 96-97 and references there given; Ethé's *Catalogue*, cols. 38-39. This copy appears to be complete, save that it lacks the doxology and preface. [Ff. 370 of 25·4 × 15·3 c. and 21 ll.; excellent ta'līq; rubrications; dated the 26th of Rabī' II, A. H. 1055.]

## 1254 دُرَرُ الْحُكَّامِ فِي شَرْحِ غُرَرِ الْأَحْكَامِ Oo. 6. 24

The Commentary (entitled *Duraru'l-hukkām*) by *Muḥammad b. Farāmarz b. 'Alī*, commonly called *Mullā Khusrāw* (d. A. H. 885), on his own treatise on Ḥanafī Furū', entitled *Ghuraru'l-aḥkām*. See *H. Kh.*, Nos. 8579, 4993; *B. M. A. C.*<sup>1</sup>, p. 121; *B. M. A. C.*<sup>2</sup>, No. 295, p. 190. [Ff. 321 of 25·7 × 16·5 c. and about 25 ll.; written in various naskh hands, for the most part fairly legible; text overlined with red; dated Muḥarram 9th, A. H. 1002.]

1255      'الدر المختار فى شرح تنوير الابصار'      Add. 3515

The *Durru'l-mukhtār fī sharḥi tanwīri'l-abṣār*, a commentary on the *Tanwīru'l-abṣār* of 'Alā'u'd-Dīn Muḥammad al-Ḥaskafī (d. A. H. 1088) by himself. See *B. M. A. C.*, pp. 123-124, No. ccxxii. [Ff. 370 of 20·3 × 15·4 c. and 23 ll.; small, cramped nasta'liq; text overlined with red; rubrications; dated Tuesday, Dhu'l-Qa'da 26, A. H. 1195; scribe, Muḥammad Amīn b. Muḥammad Ṣāliḥ b. Hājī Isma'īl.]

1256      دیوان آفتاب      Add. 3594

The *Dīwān of Āftāb*, that is, of the Mogul Emperor Shāh 'Ālam (b. A. H. 1140, d. A. H. 1221). See Rieu's *Persian Catalogue*, p. 720, and references there given. This copy begins:—

الهی از کرم چون پادشاهی داده مارا  
مطیع حکم ما از لطف کن اقلیم دلہارا

[Ff. 61 of 22·5 × 19·5 c. and 15 ll.; fair ta'liq; rubrications; dated Thursday the 19th of Rajab, A. H. 1198, in the 25th year of the reign of 'Ālam Shāh.]

1257      دیوان جامی      Add. 3524

The *Dīwān of Jāmī*, beginning:—

بسم الله الرحمن الرحيم      اعظم اسمای علیم حکیم

The collection consists chiefly of ghazals, followed by qit'as and rubā'is. [Ff. 280 of 22·8 × 14·5 c. and 15 ll.; good, clear ta'liq, written between gold borders; dated A. H. 949; scribe, Muḥammadī b. Mawlānā Yār Muḥammad Afrāsiyāb.]

1258      دیوان حزین      Add. 3539

A very fine and extensive collection of the poems of *Ḥazīn*, the well-known Persian poet (Muḥammad b. Abi

Tālib Jīlānī, called 'Alī, b. A. H. 1103, d. A. H. 1180). See Rieu's *Persian Catalogue*, pp. 715-716, &c. The preface begins as follows:—

انت الظاهر فليس فوقك شئ ' و انت الباطن فليس دونك شئ '  
ای نور ماه و انجم از پرتو تو تابی ' خاک درت ز عزت هر ذره آفتابی '  
لا احصى ثناءً عليك انت كما اثنيت على نفسك و الصلوة على  
من ارسلته آتخ

This appears to be the same collection which is described by Rieu in the passage above referred to. [Ff. 303 of 23·8 × 15·0 c. and 15 ll., besides some poems written in the margins; excellent, minute Persian nīm-shikasta; gilt ornamentation and rich 'unwāns; no date or colophon.]

1259

دیوان نوائی

Add. 3595

The *Dīwān* of Mīr 'Alī Shīr Nawā'ī, in Oriental Turkish. See Pertsch's *Berlin Turkish Catalogue*, No. 380, pp. 372-373. Begins:—

اشرفت من عکس شمس الکامن انوار الهدا

[Ff. 136 of 21·8 × 13·4 c. and 13 ll.; excellent ta'liq, between borders ruled in red, blue and gold; no date or colophon.]

1260

دیوان ولی

Add. 3580

The *Dīwān* of the Hindustānī poet *Walī*. This MS., which formerly belonged to Garcin de Tassy, comprises 202 written pages (= ff. 102) of 22·6 × 12·6 c. and 14 ll. Dated Ṣafar 26th, in the 22nd year of the reign of Muḥammadshāh (= A. H. 1153).

1261

ذخیره خوارزمشاهی (کتاب اول)

Add. 3520

Book i of the well-known work on Medicine entitled *Dhakhira-i-Khwārazm-shāhī*. See p. 81 *supra*. [Ff. 259 (ff. 256 *et seqq.* supplied in a more modern hand) of

18·2 × 11·8 c. and 11 ll.; good, clear naskh; rubrications; no colophon or date.]

1262 ذخيرة العقبى فى شرح صدر الشريعة العظمى Oo. 6. 53

*Dhakhīratu'l-'uqba*, a supercommentary on the *Sharḥu'l-Wiqāya*, by *Akhū Yūsuf b. Junayd Tūqātī*, commonly called *Akhū Chalabī*, who composed this work in A. H. 891–901, and died in A. H. 905. See *H. Kh.*, Nos. 5783 and 14308, especially pp. 460 and 464 of vol. vi; Loth, *I. O. A. C.*, Nos. 231–233, p. 58. [Ff. 426 of 21·0 × 12·0 c. and 25 ll.; fair naskh; rubrications; no date or colophon.]

1263 رباعيات عمر خيام Add. 1055<sup>2</sup>

One of the largest known collections of the *Rubā'īyyāt* of 'Umar Khayyām. See *P. C.*, No. ccii, pp. 292–293.

1264 رسالة فى آداب الصحبة Add. 3540

An anonymous and untitled Arabic work on Behaviour, in four parts (*Qism*) each comprising ten sections (*Faṣl*), viz.:—

القسم الأول فى العبادات، ١ فى فضل العلم، ٢ فى العقيدة،  
٣ فى اسرار الطهارة، ٤ فى اسرار الصلوة، ٥ فى اسرار الزكوة،  
٦ فى اسرار الصوم، ٧ فى اسرار الحج، ٨ فى تلاوة القرآن،  
٩ فى الاذكار و الدعوات، ١٠ فى الاوراد،

القسم الثانى فى العادات، ١ فى الاكل و الشرب، ٢ فى  
آداب النكاح، ٣ فى الكسب و المعاش، ٤ فى الحلال و الحرام،  
٥ فى الصحبة، ٦ فى العزلة، ٧ فى السفر، ٨ فى السماع و الوجد،  
٩ فى الحسبة، ١٠ فى آداب المعيشة و اخلاق النبوة،

القسم الثالث فى المهلكات، ١ فى عجائب القلب، ٢ فى  
رياضة النفس، ٣ فى كسر الشهوتين، ٤ فى آفات اللسان،

٥ فى الغضب و الحقد و الحسد، ٦ فى الدنيا، ٧ فى المال،  
 ٨ فى الجاه و الرِّيا، ٩ فى الكبر و العجب، ١٠ فى المغرور،  
 القسم الرابع فى المنجيات، ١ فى التوبة، ٢ فى الشكر و الصبر،  
 ٣ فى الخوف و الرِّجا، ٤ فى الفقر و الزهد، ٥ فى التوحيد و  
 التوكل، ٦ فى المحبة و الشوق و الانس و الرضا، ٧ فى النية  
 و الاخلاص و الصدق، ٨ فى المحاسبة و ما يرتبط بها، ٩ فى  
 التفكر، ١٠ فى الموت و ما بعده،

[Ff. 69 of 22'0 × 14'0 c. and 16 ll.; good, large naskh; rubrications; one leaf at least, including the Preface and part of the Table of Contents, is missing at the beginning; dated Rajab 17, A. H. 768; scribe, 'Abdu'llāh b. 'Umar al-Khawāfī.]

1265

روضة الصفا

Add. 3530

Part of the well-known *Rawḍatu's-ṣafā* of *Mīrkhwānd*, of which the first entire section is that which deals with the reign of Nūdhār, beginning (f. 1<sup>b</sup>):—

ذكر سلطنت نودر و استيلاى افراسياب بر وى، در تاريخ  
 معجم مسطورست كه ابن المقفع كه مؤلف اخبار ملوك عجم  
 است ميگويد آتخ

The MS. is defective at both ends, and presents many lacunæ and dislocations. It concludes with the section treating of certain events which took place after the enthronement of Yazīd I. [Ff. 125 of 35'0 × 22'7 c. and 24 ll.; clear but ungraceful ta'liq; rubrications; no date or colophon, but quite modern.]

1266

روضة الصفا (جلد ٣ و خاتمه)

Add. 3600

Another copy of vol. iii and the *Khātima*, or Conclusion, of *Mīrkhwānd's Rawḍatu's-ṣafā*. See p. 91 *supra*, Nos. 487–499, and *P. C.*, pp. 105–114. [Ff. 305 of 25'2 × 15'6 c. and 21 ll.; good ta'liq; rubrications, and gilt 'unwāns on

ff. 1<sup>b</sup>, 2<sup>a</sup>, 242<sup>b</sup>, and 243, the latter standing at the beginning of the *Khātima*. No colophon or date. In A. H. 1246 it belonged to Muḥammad Bāqir b. Muḥammad ‘Alī of Iṣfahān, then resident at Lucknow.]

1267

Add. 3585

سراج القارى المبتدى و تذكار المقرئ المنتهى

A work on the reading of the Qur’ān, entitled *Sirājul-Qārī’i’l-mubtadī wa tidhkāru’l-Muqri’i’l-muntahī*, by *Shaykh Abū’l-Baqā ‘Alī b. ‘Uthmān b. Muḥammad b. Aḥmad b. al-Ḥasan b. al-Qāsiḥ* (d. A. H. 801), beginning:—

قال الشيخ الإمام العالم العلامة الحبر الفهامة ابو البقا  
على... آخ الحمد لله الذى علم القرآن و زين الانسان بنطق  
اللسان فطوبى لمن يتلو كتاب الله حق تلاوته آخ  
.. اما بعد فان اسهل ما يتوصل به الى علم القراءات من  
التصانيف المنظومات نظم الشيخ... ابي محمد قاسم بن فيره  
ابن ابي القاسم خلف بن احمد الرعيني ثم الشاطبي من  
قصيده اللامية المنظومة من الضرب الثانى من البحر الطويل  
المنعوتة بحرز الامانى آخ

Concerning the *Hirzu’l-Amānī* of *Shaykh Muḥammad Qāsim b. Firruḥ ash-Shātibī* (d. A. H. 590), on which this is a commentary, see *H. Kh.*, No. 4468 (where, on p. 44, this commentary is mentioned); *B. M. A. C.*, pp. 72, 73, &c. This work is based on the commentaries of *as-Sakhāwī*, *al-Fāsi*, *Abū Shāma*, *Ibn Jabbāra*, *al-Faḥbarī*, and others. [Ff. 198 of 21·8 × 14·5 c. and 28 ll.; poor, coarse naskh; rubrications; not dated. The composition of the work was concluded on Thursday, Sha‘bān 18, A. H. 759.]

1268

شذور الذهب فى معرفة كلام العرب Add. 3606

*Shudhūru’l-dhahab fī ma‘rifati Kalāmī’l-‘Arab*, a philological work by *Ḥamālu’d-Dīn b. Hishām* (d. A. H. 762).



See *H. Kh.*, No. 7434; *B. M. A. C.*<sup>2</sup>, Nos. 971-973, p. 617. [Ff. 157 of 17·5 × 13·3 and 13 ll.; old and fairly good naskh, not uniform throughout; on f. 1<sup>a</sup> are various notes of ownership dated A. H. 1000 and subsequent years.]

1269 شرح المنهاج لنظام الشافعى Add. 3537

A commentary on the *Minhāj* [*ul-wuṣūl ila 'ilmi'l-uṣūl*] of *Nāṣirū'd-Dīn 'Abdu'llāh* [here called '*Alī*'] b. *'Umar al-Bayḍāwī* (d. A. H. 685; see *H. Kh.*, No. 13261) by *Abū 'Abdi'llāh Muḥammad b. Aḥmad* entitled *Nidhāmu'sh-Shāfi'ī*, beginning:—

الحمد لله الذى فضل نوع الانسان بمعرفة وجوده و تفضل  
عليهم بسوابغ احسانه و وجوده ...

The proper title of the work does not appear. [Ff. 191 of 17·7 × 11·3 c. and 15 ll.; good, clear naskh; rubrications, and text overlined with red; end of MS., including the colophon, missing.]

1270 شرح مختصر الهيئة للبرجندى Add. 3589

A commentary on an astronomical treatise of *Nāṣirū'd-Dīn Ṭūsī* (d. A. H. 672) by *'Abdu'l-'Alī b. Muḥammad b. al-Ḥusayn al-Birjandī* (who flourished about A. H. 930; see *B. M. A. C.*<sup>2</sup>, No. 762, p. 521; Loth's *I. O. A. C.*, Nos. 742, 754, pp. 216, 219). Begins:—

الحمد لله الذى خلق السموات و الارض و جعل الظلمات  
و النور... آتخ و بعد ذلك جار فى صدرى و دار فى خلدى  
ان اشرح مختصر الهيئة المنسوب الى الامام... نصير الحق و  
الملة و الدين محمد الطوسى

[Ff. 309 of 18·0 × 12·5 c. and 19 ll.; fair naskh, not much posterior to the author's time; rubrications; numerous diagrams and marginal glosses.]

- 1271 شرح الوقاية المسماة باصلاح الوقاية Add. 3604  
Add. 3605

A commentary on the *Wiqāya* of *Burhānī'sh-Sharī'a Maḥmūd* (see pp. 244-245 *supra*, No. 1213) by *Kamāl Pāshā-zāda* (d. A. H. 940), entitled *Iṣlāḥu'l-wiqāya*. See *H. Kh.*, No. 830; *B. M. A. C.*<sup>1</sup>, p. 121. [The paging in the two volumes is continuous, vol. i containing ff. 1-265 (besides 2 unnumbered leaves of text and 4 of table of contents at the beginning), and vol. ii. ff. 266-610. The pages measure 20·3 × 12·1 c. and contain 15 ll.; fair nasta'liq; text overlined in red; defective at end; no date or colophon.]

- 1272 Add. 1077  
الصحيح من اخبار المجتمع على صحته البخارى و مسلم

A collection of the Traditions in the authenticity of which al-Bukhārī and Muslim, the two great traditionists, concur. The two halves of the book appear to be transposed, for the beginning (on f. 6<sup>b</sup>) is quite abrupt, without heading, and there is a colophon on f. 185<sup>a</sup>, while f. 186<sup>b</sup> opens with the *Bismi'llāh*, followed by the section "On the religious views held by mankind before the Mission of the Prophet." [Ff. 228 of 20·6 × 15·6 c. and 22 ll.; fair Maghribī hand; rubrications; dated Dhu'l-Ḥijja, A. H. 1180; scribe, Muḥammad b. Muḥammad b. Aḥmad b. Āshūr al-Jazirī.]

- 1273 Qq. 245

الصلح بين الاخوان في اباحة شرب الدخان وغيره

A volume containing three separate treatises. The *first* (ff. 1<sup>b</sup>-10<sup>a</sup>) has no title, and begins abruptly (f. 1<sup>b</sup>):—

أما بعد، فهذه آيات النداء التي وقعت في القرآن و هي  
احدى و ثلاثون آية آخ

The verses from the Qur'ān are followed by excerpts from various works by *as-Suyūṭī* and others, headed فائدة or فائدة جلييلة. The *second* (ff. 11<sup>b</sup>-20<sup>a</sup>) contains praises of the rose, narcissus, jessamine, violet and other flowers, partly

ascribed to *Shaykh Muṣṭafa As'ad al-Laḡīmī*, partly drawn from the *Kitābu'l-Falāḥat*, the poems of *Shaykh 'Abdu'l-Ghanī b. Isma'īl an-Nābalūsī*, and other sources. The *third* (ff. 21<sup>b</sup>–81<sup>a</sup>) is a treatise on Tobacco-smoking by the last-mentioned Shaykh, written in A. H. 1092, and entitled *aṣ-Ṣulḥu bayna'l-ikhwān fī ibāḥati shurbi'd-dukhān*; see *B. M. A. C.*<sup>1</sup>, p. 529. [Ff. 81 of 21·5 × 16·5 c. and 24 ll.; poor naskh; rubrications; not dated, but written after A. H. 1136, which date occurs on f. 18<sup>a</sup> in the body of the text.]

1274

عمدة الحساب

Oo. 6. 55

A treatise on Arithmetic, in Turkish, entitled '*Umdatul-Hisāb* (or *-Hussāb*), by *Naṣūḥ aṣ-Ṣalāḥ al-Miṭrāqī* (d. A. H. 940). See *H. Kh.*, No. 8312, beginning:—

الحمد لله الذى عجز عن عدّ نعمه لسان القلم و قلم  
اللسان، كما عجز عن حدّ كرمه بيان الرقم و رقم البيان آخ

It is divided into two parts, of which the first (ff. 7<sup>b</sup>–245<sup>b</sup>) comprises 22 sections, and the second 50 problems, with their solutions. [Ff. 296 of 21·0 × 13·7 c. and 13 ll.; clearly and well written, chiefly in naskh, partly in ta'līq; rubrications; numerous diagrams; transcribed in A. H. 959. The chronogram تحفة الجديد (= A. H. 940) is given as representing the date of composition, which, it will be noticed, is identical with that assigned by Hājī Khalifa as the year of the author's death.]

1275

غاية الاتقان فى تدبير بدن الانسان

Add. 3532

The Arabic work on Medicine, entitled *Ghāyatul-itqān fī tadbīri badanil-Insān* (or, in the colophon, *fī 'ilmi'l-abdān*) by *Ṣāliḥ b. Naṣru'llāh of Aleppo* (d. A. H. 1080), in the recension of *Yahyā Efendi* (d. A. H. 1117). See *H. Kh.*, No. 8490. Begins:—

الحمد لله الذى زين عقولنا بجواهر الحكم البديعه

[Ff. 284 of 21·9 × 16·0 c. and 21 ll.; clear naskh; rubrications; full table of contents on ff. 2<sup>a</sup>–9<sup>a</sup>; dated A. H. 1263; scribe, Mullā Yā-sīn.]

1276      **كامل الصناعة الطبية**      Add. 3601

The first part of the *Kāmilu's-Ṣanā'at*, a treatise on the Theory and Practice of Medicine, compiled by 'Alī b. al-'Abbās al-Majūsī (d. A. H. 384) for 'Aḍudu'd-Dawla the Buwayhid prince (A. H. 338–372). See *H. Kh.*, No. 9734; Brockelmann's *Gesch. d. Arab. Litt.*, p. 237, No. 19; my translation of the *Chahār Maqāla* of *Nidhāmī-i-'Arūḍī-i-Samarqandī*, pp. 5, 110, 124 of the *tirage-à-part* (*J. R. A. S.* for July and October, 1899); Wüstenfeld's *Gesch. d. Arab. Aerzte*, p. 59, No. 117. Latin translations of the work were published at Venice (1492) and Leyden (1523). [This volume contains the first, or theoretical, part of the work, which consists of six *Maqālas* or Discourses, and is written for the most part in a fine, large naskh hand of the thirteenth or early fourteenth century of our era, though some leaves are supplied in a more modern hand. There are colophons at the end of each *Maqāla*, but no date or name of scribe. Ff. 290 of 26·0 × 18·2 c. and 19 ll. The first *Maqāla* is defective at the beginning, occupies ff. 1–62<sup>a</sup>, and contains 25 chapters; the second (ff. 62<sup>b</sup>–111<sup>a</sup>) contains 26 chapters; the third (ff. 111<sup>b</sup>–167<sup>a</sup>), 37 chapters; the fourth (ff. 167<sup>b</sup>–199<sup>b</sup>), 20 chapters; the fifth (ff. 200<sup>b</sup>–290<sup>a</sup>), 38 chapters. A note at the end in a bad modern hand states that the volume was at one time in the possession of one Ghulām 'Alī Khān the Physician.]

1277      **كتاب المهن**      Qq. 235

A Muslim Martyrology and Necrology, in five parts, entitled *Kitābu'l-Miḥan*, beginning quite abruptly, after the *Bismi'llāh* :—

حدثني ابو جعفر تمير بن محمد بن احمد الفروي قال ...  
قال سيل النبي صلى الله عليه و سلم اى الناس اشد بلاء قال  
الانبياء ثم الامثل آله

The first notice is of the death of 'Umar b. al-Khaṭṭāb (f. 5<sup>a</sup>), the second of 'Uthmān b. 'Affān (f. 13<sup>a</sup>), the third of 'Alī (f. 19<sup>b</sup>), the fourth of Ṭalḥa, Zubayr, and 'Ammār b. Yāsir; the fifth of those slain on the "Day of the Camel" (f. 31<sup>a</sup>). The first part ends on f. 31<sup>a</sup>, the second on f. 70<sup>b</sup>, the third on f. 105<sup>b</sup>, the fourth on f. 141<sup>b</sup>, the fifth and last on f. 180<sup>a</sup> as follows:—

آخر الجزو الخامس و هو آخر كتاب المحن، كتبه افقر  
عباد الله الي عفوه... محمد بن علي بن راشد بن جابر  
البليسي... استنسخه الفقير... اسحق بن محمد بن العادلي

The last notice (f. 179<sup>b</sup>) is headed:—

ذكر من حبسه محمد بن عمر المروزي (sic) و ضربه

[Ff. 180 of 20'4 × 14'7 c. and 17 ll.; fine bold naskh, fairly ancient; not dated.]

1278

Add. 3581

كتاب الملل و النحل للشهرستاني (ترجمه تركي)

The abridged Turkish translation of *Shahristānī's* well-known *Kitāb al-milal wa'n-niḥal* by *Nūḥ b. Muṣṭafā* (d. A. H. 1070). See Rieu's *Turk. Cat.*, pp. 35–36. [Ff. 102 of 21'0 × 13'8 c. and 21 ll.; small, neat Turkish naskh; headings in larger script or in red; dated the end of Rabī' II, A. H. 1130.]

1279

كفاية التعليم في صناعة التنجيم

Add. 3523

An Arabic translation of the *Kifāyat al-ta'lim fī ṣanā'at al-tanjīm*, a work on Astronomy composed in Persian by *Dhahīru'd-Dīn Abu [l-Maḥāmid] Muḥammad b. Mas'ūd b. Muḥammad at-Turkī [az-Zakī, according to H. Kh.] al-Ghaznawī*. See *H. Kh.*, No. 10779. The translator's name does not appear. Begins:—

الحمد لله الذى خلق سبع سموات طباقاً... و بعد، لما  
راقنى كتاب كفاية التعليم فى صناعة التنجيم تصنيف الخاجا  
الامام الاجل و الاستاد الاكمل ظهير الحق و الدين آخ

[Ff. 114 of 20·7 × 15·0 c. and 27 ll.; good modern naskh;  
rubrications; dated A. H. 1137; scribe, Khīṭāb b. Khamīs;  
written for 'Abdu'l-Fattāḥ Āghā Rasūl Āghā-zāda.]

1280 كفاية مجاهديه Add. 3529

A treatise on Medicine entitled *Kifāya-i-Mujāhidiyya*, by *Manṣūr b. Aḥmad b. Yūsuf b. Ilyās*. See Rieu's *Persian Catalogue*, pp. 470-471. A few other short tracts on medical subjects are added at the end of the volume. [Ff. 245 of 25·0 × 17·6 c. and 16 ll.; poor ta'līq; rubrications; dated, on f. 209<sup>a</sup>, the middle of Dhu'l-Qa'da, A. H. 1036; scribe, Muḥammad 'Alī b. Nadhr 'Alī of Ardistān.]

1281 کليات طوفان، دیوان نیازی Add. 3531

(1) The Persian poems of *Tūfān* and *Niyāzī*. The former include *qaṣīdas* (ff. 2<sup>b</sup>-33<sup>a</sup>), beginning:—

چو من دستیاری نباشد قلمرا، عطارده چه راند سیاق رقمرا

*mathnawīs* (ff. 33<sup>a</sup>-57<sup>b</sup>), beginning:—

در آعاز حمد تو ای ذو الجلال

من و کلك و دل هر دو ماندمیر لال

and two *qit'as* (ff. 57<sup>b</sup>-62<sup>a</sup>). These are followed by an undated colophon.

(2) The *dīwān* of *Tūfān* (ff. 62<sup>b</sup>-89<sup>b</sup>), beginning:—

پیش تو که جز غیر ندارد گذر آنجا

شاید چو بمیرم رسد از من خبر آنجا

The colophon (f. 89<sup>b</sup>) gives the scribe's name as Zaynu'l-'Ābidīn b. Āqā 'Alī, entitled *Nādhir-i-Karīm Khān-i-Zand*, and the date as A. H. 1233.

(3) The *diwān* of *Niyāzī* (ff. 90<sup>a</sup>–154<sup>a</sup>), beginning:—

بيك كرمه زليخا وشى دل مارا  
چنان ربود كه يوسف دل زليخارا

Concerning *Niyāzī* (d. A. H. 1188) see Rieu's *Persian Catalogue*, p. 718; and for *Ṭūfān* (d. A. H. 1190), *ibid.*, pp. 808, 813, and Rieu's *Persian Supplement*, No. 342, p. 214.

1282

Add. 3603

كُنز الصَّلَاةِ فِي كَيْفِيَّةِ الصَّلَاةِ لِلشَّيْخِ مُحَمَّدٍ عَقِيلِهِ وَغَيْرِهِ

The *Kanzu's-ṣalāt fī kayfiyyati's-ṣalāt*, or "Treasury of Prayer," by *Shaykh Muḥammad 'Aqīla*, followed by a treatise on the Sinfulness of Dancing, by *Shaykh 'Abdu'l-Ghanī b. Shaykh Isma'īl an-Nābulūsī* (d. A. H. 1143). The first begins:—

الحمد لله المنزه عن الحمد و الثنا في غيب العما آخ

and is divided into two chapters, of which the first comprises 8 and the second 15 sections. It occupies ff. 2<sup>b</sup>–23<sup>a</sup>, and has no separate colophon. The second (ff. 24<sup>b</sup>–63<sup>b</sup>) begins:—

الحمد لله و سلام على عباده الذين اصطفى، أما بعد،  
فيقول شيخنا الوارث المحمدي، و الخاتم الجامع الاحمدي،  
صاحب المقام القدسي و المشهد الانسي، الشيخ عبد الغني بن  
الشيخ اسماعيل النابلسي الحنفي... قد جاءني كتاب من بعض  
مشايخ الصوفية في بلد من البلدان الاسلامية صورته وردت  
علينا اسئلة من بعض سُخط الترك آخ

and contains numerous traditions and opinions of eminent divines as to the unlawfulness of the religious dancing (رقص)

and music (سماع) of certain dervish orders. [Ff. 65 of 21·6 × 14·0 c. and 21 ll.; large, clear, good naskh, with rubrications; dated Tuesday at the end of Şafar, A. H. 1148; scribe, Muḥammad b. Shaykh 'Alī al-Khatīb al-Ḥamawī. The date on which the composition of the second treatise was completed is given as Friday, the 25th of Rajab, A. H. 1125.]

1283      'لواقح الانوار فى طبقات الاخيار'      Add. 3602

The *Lawāqihū'l-anwār fī ṭabaqāti'l-akhyār* by *Abu'l-Mawāhib 'Abdu'l-Wahhāb b. Aḥmad b. 'Alī b. Aḥmad ash-Sha'rānī al-Anṣārī* (d. A. H. 973). See *H. Kh.*, No. 11206; *B.M.A.C.*<sup>1</sup>, pp. 179, 440; *V. C.*, ii, pp. 351-352; *L. C.*, ii, p. 300; iv, 282, &c. The date of composition is given at the end as in *H. Kh.*, viz. Rajab 25, A. H. 952. [Ff. 239 of 31·5 × 20·5 c. and 25 ll.; poor naskh; rubrications; name of scribe and date of transcription not given.]

1284      Add. 3513

(مثنوى معنوى (جلد سيم و جلد چهارم)

A fine old MS. (not dated, but, to judge by the writing, of the thirteenth or fourteenth century of our era) of the third and fourth books of the *Mathnawī* of *Ḥalālū'd-Dīn Rūmī*. [Ff. 245 of 22·5 × 15·6 c. and 19 ll.; fine, clear, ancient naskh; rubrications. Book iii occupies ff. 1-138, and Book iv ff. 139-245.]

1285      مختصر القدورى      Add. 3512

The *Mukhtaṣar*, or Compendium of Law, of *al-Qudūrī*. See *B. M. A. C.*<sup>2</sup>, No. 274, p. 181, and references there given. [This MS. was brought from Chitrāl. It comprises ff. 169 of 21·5 × 15·0 c. and 13 ll.; clear but ungraceful naskh; rubrications; not dated.]

1286      مختصر القدورى      Oo. 6. 66

Another very defective copy of the *Mukhtaṣar* of *al-Qudūrī*. See No. 1021 (p. 199) *supra*. This MS. lacks the beginning, and is marred by many lacunæ of varying extent.



[Ff. 67 of 18·2 × 13·5 c. and 15 ll.; fair naskh; rubrications; numerous interlinear glosses in Turkish; no date or colophon.]

1287 مصیبت نامه فرید الدین عطار Add. 3579

A fine old copy (unfortunately defective at both ends) of the *Muṣṣibat-nāma* of *Shaykh Farīdu'd-Dīn 'Aṭṭār*, beginning:—

تا زبان از گرمی گشتم بسوخت  
گفت چون آتش جهان بر من فروخت

The first complete section is that in praise of the Prophet, beginning:—

آنچ فرض عین نسل آدمست  
نعت صدر و بدر هر دو عالمست

See Rieu's *P. C.*, pp. 576<sup>b</sup>, iv; 578<sup>b</sup>, ii; 816<sup>b</sup>, iii, &c. [Ff. 200 of 26·0 × 17·8 c. and 19 ll.; written in good and ancient naskh (13th or 14th century of our era) on variously tinted paper; rubrications.]

1288 مغارب الزمان لغروب الاشياء فى العين و العيان Add. 3592

*Maghāribu'l-Zamān li-ghurūbi'l-ashyā fi'l-āyn wa'l-ayān*, by *Shaykh Muḥammad b. Ṣālih*, commonly called *Ibnū'l-Kātib*, or *Yāziḡi-oghlu*. See *H. Kh.*, No. 12462, and cf. *V. C.*, iii, pp. 124–125; *L. C.*, iv, pp. 303–304; and No. 111 (pp. 17–18) *supra*. [Ff. 122 of 25·8 × 15·4 c. and 31 ll.; small, neat nasta'liq; gilt borders and rubrications; dated Ramaḍān, A. H. 1182; scribe, Ḥasan b. Muṣṭafā.]

1289 مغنى اللبيب عن كتب الاعاريب Add. 3541

An extensive treatise on Arabic grammar, entitled *Mughni'l-Labīb 'an kutubi'l-ā'arīb*, by *Shaykh Jamālū'd-Dīn 'Abū Muḥammad 'Abdu'llāh b. Yūsuf*, commonly called *Ibn Hishām an-Naḥwī* ("the Grammarian"), who composed this

work in A.H. 756, and died in A.H. 762. See *H. Kh.*, No. 12496; *B.M.A.C.*<sup>1</sup>, p. 239; *B.M.A.C.*<sup>2</sup>, pp. 618-619, Nos. 976-978. [Ff. 312 of 21·4 × 15·6 c. and 21 ll.; small, neat naskh; rubrications; not dated. A few other grammatical tracts follow the *Mughnā*.]

1290 مقامات الحریری Add. 3591

Another complete copy of the *Maqāmāt of Ḥarīrī*. See Nos. 1088-1094, pp. 215-216 *supra*. [Ff. 132 of 29·2 × 19·6 c. and 20 ll.; fine, large Maghribī hand; not dated; scribe, Muḥammad b. ‘Abdu’r-Raḥmān b. ‘Alī b. Sulaymān.]

1291 مواهب عليّه Add. 3587

Another copy of vol. ii of the *Mawāhib-i-‘Alīyya*, a well-known Persian commentary on the Qur’ān by *Ḥusayn al-Wā‘idh al-Kāshifī*, extending from Sūra xix (the *Sūratu Maryam*) to the end. It concludes with the chronogram cited at p. 10 of Rieu’s *Persian Catalogue*, giving the date of completion of the commentary as the 2nd of Shawwāl, A.H. 899. [Ff. 398 of 25·0 × 18·2 c. and 21 ll.; fair nasta‘līq, of a date not much posterior to that of the author; rubrications; no date or colophon.]

1292 نزهة الارواح Add. 3599

The *Nuzhatu’l-Arwāḥ* of *Ḥusayn b. ‘Ālim b. Abū’l-Ḥasan al-Ḥusaynī* (d. A.H. 718), a Ṣūfī work in mixed prose and verse. See *H. Kh.*, No. 13661; Rieu’s *Persian Catalogue*, pp. 40 and 861<sup>a</sup>; *V.C.*, iii, pp. 418-419; Pertsch’s *Berlin Persian Catalogue*, Nos. 253-257; pp. 292-294. [Ff. 113 of 17·4 × 11·5 c. and 13 ll.; good ta‘līq; rubrications; dated Rajab 7, A.H. 1125; scribe, ‘Arab Bābā b. Yār Muḥammad.]

1293 نهاية السؤل فى شرح منهاج الاصول Add. 3588

*Nihāyatul’s-Sūl*, a commentary on the *Minhājul’l-uṣūl* of the Qāḍī Nāṣiru’d-Dīn ‘Abdu’llāh b. ‘Umar al-Bayḍāwī, by *ash-Shaykh al-Isfahānī ash-Shāfi‘ī*. See *H. Kh.*, Nos. 13261 and 14086. Begins abruptly:—

قوله اصول الفقه معرفة دلائل الفقه اجمالاً و كيفية الاستفادة  
منها و حال المستفيد من لهما كان الخوض في العلم مسبوقاً  
بتصوره قدّم تعريف اصول الفقه آخ

[Ff. 177 of 16·8 × 13·1 c. and 19 ll.; bad nasta'liq; no date or colophon.]

1294

همايون نامه

Add. 3596

The *Humāyūn-nāma*, a Turkish version of the well-known Fables of Bidpay or Pilpay, translated from the Persian *Anwār-i-Suhaylī* by 'Alī b. Ṣāliḥ, otherwise called 'Alī-i-Wāsi', d. A. H. 950. See Pertsch's *Berlin Turkish Catalogue*, Nos. 439-443, pp. 435-437. [Ff. 340 of 29·2 × 19·2 c. and 19 ll.; large, clear naskh; rubrications; not dated; scribe, 'Alī al-Khaṭīb.]

II. UNTITLED MANUSCRIPTS ARRANGED  
IN ORDER OF SUBJECTS ACCORDING  
TO THE SCHEME SET FORTH ON  
THE FOLLOWING PAGE.

- I. Jewish and Christian Scriptures, Commentaries, Homilies, Prayers, etc.
  - i. Books of the Old and New Testaments, and excerpts therefrom.
  - ii. Christian Commentaries.
  - iii. Christian Offices, Liturgies, Homilies, Prayers, etc.
  - iv. Islāmo-Christian Controversy.
- II. Muḥammadan Theology.
  - i. Exegetical and devotional Works.
  - ii. Mysticism.
  - iii. Ritual and Law.
  - iv. Ibādī Works.
  - v. Druze Works.
- III. History and Biography.
- IV. Geography and Topography.
- V. Science.
  - i. Philosophy, Arithmetic, Astronomy and Calendars.
  - ii. Botany, Medicine and Gastronomy.
  - iii. Occult Sciences.
  - iv. Philology.
    - a. Dictionaries.
    - b. Grammars.
    - c. Arabic Philology and Proverbs.
    - d. Persian Philology.
    - e. Hindustānī Philology.
    - f. Calligraphy.
- VI. Fermāns, Letters, Epistolary Manuals and State Papers.
- VII. Poetry and Anthologies.
- VIII. Stories, Anecdotes, Fables, etc.
- IX. Manuscripts of Mixed Contents, Miscellanies, Collectanea, etc.
- X. Collections of Letters, isolated letters, and fragments.

(I) JEWISH AND CHRISTIAN SCRIPTURES, COMMENTARIES, HOMILIES, PRAYERS, ETC.

(i) OLD AND NEW TESTAMENT BOOKS, AND EXCERPTS.

**1295** *The Pentateuch in Arabic.* **Add. 3289**

A fine old copy of the Pentateuch, in Arabic, defective at beginning and end, beginning at Genesis i, 9, and ending with Deuteronomy xxxii, 51. [Ff. 246 of 25·5 × 16·7 c. and 17 ll.; fine, large, scholarly naskh; rubrications in margin; ff. 1<sup>b</sup>-3<sup>a</sup> and 244 in Syriac; pages numbered with Coptic figures; some few leaves missing. There is a colophon at the end of Leviticus (f. 149<sup>a</sup>) dated the second of the month Thoth (توت), A. M. 1054 = A. D. 1338.] For full description, see the forthcoming *Syriac Catalogue*, pp. 939-943.

**1296** *The Books of Job, Proverbs, Ecclesiastes, the Song of Solomon and Isaiah, in Arabic.* **Add. 236**

[Ff. 154 of 36·2 × 24·1 c. and 15 ll.; large, good naskh; pointed; rubrications; not dated.]

**1297** *The Books of Joshua, Judges, Ruth and Samuel, in Arabic.* **Kk. 6. 3**

[Ff. 214 = pp. 428 of 16·0 × 12·2 c. and 13 ll.; large, clear naskh; rubrications; not dated.]

**1298** *The Books of Joshua, Judges, Samuel, Kings, Ruth, and Chronicles, in Arabic.* **Add. 3044**

[Ff. 230 of 25·4 × 17·0 c. and 19 ll.; good, large naskh; rubrications; dated the year 1071 of the Martyrs = A. H. 756 = A. D. 1355. The MS. appears to have been priced by Quaritch at £25.]

1299

Add. 454

*The Book of Zechariah in Coptic and Arabic.*

[Ff. 40 of 16·3 × 11·6 c. and about 20 ll. The paragraphs of Coptic and Arabic follow one another alternately. The latter is written in fair naskh. No date.]

1300

Add. 680

*The Book of the Wisdom of Jesus the son of Sirach, or Ecclesiasticus, in Arabic.*

[Ff. 76 = pp. 152 of 15·7 × 10·7 c. and 13 ll.; good naskh; rubrications; not dated; contains the book-plates of Awrang-zīb 'Ālamgīr, A. H. 1069; and Şafdar Jang, A. H. 1253.]

1301

Add. 1045

*The Parable of the Prodigal Son, in Arabic (Luke xv, 11-32), followed by the Story of Joseph and his brethren (Genesis xxxvii, xxxix-xlv).*

[Ff. 18 of 25·0 × 16·0 c. and 13 ll.; fair ta'liq; rubrications; no date or colophon; many corrections in the margin.]

1302

Add. 1905

The first four chapters of the *Gospel of St Mark*, in Arabic. [Ff. 8 (ff. 7-8 blank) of 20·2 × 14·7 c. and 17 ll.; legible modern naskh; no colophon. Endorsed in pencil by Petermann "*Anfang einer arab. Uebersetzung des Evang. Marki.*"]

1303

Add. 3508

A manuscript containing the *four Gospels* in Arabic, to each of which is prefixed a Preface and Table of Contents. [Ff. 186 of 11·0 × 7·9 c. and 16 ll.; poor naskh; rubrications; dated Saturday the 23rd of Baramhāt, A. M. 1527 = A. D. 1811.]

[For the *Psalms of David* see above, Nos. 1038-1044, s.v. مزَامِير; and for other copies of the *Gospels, Acts and Epistles*, Nos. 67-76, s.v. انجيل.]

## (ii) CHRISTIAN COMMENTARIES.

1304, 1305

Add. 459

Add. 460

*The Commentary of St Chrysostom on the Gospel of St John.*

The work comprises 88 Discourses (مقالة) and 88 Homilies (موعظة), of which 47 of each are contained in the first volume; and was translated from the Greek into Arabic by 'Abdu'llāh b. al-Faḍl al-Anṭākī. [Add. 459 comprises 416 pp. = 208 ff. of 40·4 × 27·4 c. and 28 ll.; Add. 460, pp. 392 = ff. 196 of 40·7 × 27·4 c. and 28 ll.; large, clear, good naskh; rubrications; tables of contents prefixed to each volume; scribe, Ayyūb b. Anṭūn Mubārak. The first volume is dated the end of Nisān (April), A. D. 1843; the second, the end of the first Tashrīn (October) of the same year. Transcribed in Cairo.]

1306

Add. 453

*A Commentary on the Revelation of St John, in Arabic.*

The Commentary is interspersed with the text, which is adorned with a few coloured illustrations of the various portents, rude, but not without a certain dash. The commentator's name does not appear. The work seems to be identical with that described at p. 13 of *B. M. A. C.*<sup>2</sup>, No. 16. [Ff. 102 of 15·2 × 10·5 c. and 12 ll.; good naskh; rubrications; dated the year 1187 of the Martyrs (A. D. 1471).]

(iii) CHRISTIAN OFFICES, LITURGIES, HOMILIES,  
PRAYERS, ETC.

1307

*A Book of Prayers.*

Dd. 6. 52

This MS. contains prayers, benedictions, graces and doxologies by St Chrysostom, St John of Damascus, Jacob of Serūg, &c. [Ff. 84 of 15·5 × 10·4 c. and 15 ll.; good naskh; rubrications; not dated.]



1308

Ee. 6. 36

*Dogmata Ecclesiae Coptorum.* (Confessions of the Fathers.)

This volume, bought in Cairo in July 1650 by Edward Abbott, is described in a note in the purchaser's hand as "containing divers catholique opinions of St Chrysostom, Cyril, and other of the Fathers received by the Church of the Copts, with other extravagant opinions of their own." It contains statements of doctrine as to the Trinity, the Incarnation, &c., and doctrinal homilies. [Ff. 180 of 19.6 × 13.5 c. and 15 ll.; large, fairly clear naskh; rubrications; dated Shawwāl, A. H. 999.]

1309

*Prayer-book.*

Ll. 6. 32

A Coptic prayer-book with rubrications in Arabic, in a very fragmentary condition. There are ten separate fragments (ff. 2-3, 6-7, 10-19, 20-27, 28-44, 48-67, 68-75, 76-79, 80-89, and 90-99), separated, as a rule, by one or more blank leaves. Bound up with these is a small book of Christian prayers in Arabic, comprising ff. 8 of 7.3 × 5.3 c. and 7 ll.; clumsy naskh; rubrications. [The larger part of the MS., which formerly bore the class-mark  $\#$  A. b. 22, comprises ff. 101 of 15.0 × 10.8 c. and 13-15 ll.]

1310 *The English Church Liturgy, in Arabic.* Add. 251

[Ff. 114 of 23.1 × 17.8 c. and 11 ll.; large, good naskh; not dated.]

1311

قوانين الرسل

Add. 452

Seven books of St Clement's *Constitutions of the Apostles*. [Pp. 156 = ff. 78 of 18.4 × 11.9 c. and 14 ll.; good, clear naskh; rubrications, not dated. Bought in Cairo in March, 1844.]

1312

*Prayer-book.*

Add. 457

A collection of Coptic and Arabic prayers, occupying about 70 ff. of 16.8 × 11.8 c.

1313

قوانين الرسل

Add. 3017

Canons of the Apostles (*Qawānīn-r-Rusul*), a collection of prayers for use on different occasions and festivals of the Coptic Church, translated from the Coptic into Arabic, in seven books. A complete table of contents is prefixed. [Ff. 82 of 13·9 × 10·5 c. and 14 ll.; good, clear naskh; rubrications. At the end is a colophon stating that this copy was made in Cairo in December 1838 by a scribe named Ayyūb from the original draft of the translation into Arabic from the Coptic. Begins:—

بسم الله القوى، هؤلاء قوانين آباينا القديسين الرسل الذي  
 لرَبَّنَا يسوع المسيح الذين وضعوهم في الكنيسة، افرحوا ايها  
 البنون و البنات باسم ربَّنَا يسوع المسيح، قال يوحنا و متى و  
 بطرس و اندراوس و فيلبس و سمعون و يعقوب و ناثانائيل و  
 ثوما و كيفا و برتولوماوس و يهوذا اخو يعقوب كامر ربَّنَا يسوع  
 المسيح مخلصنا لنجتمع مع بعضنا بعضا اوصانا قبل ان نقسم  
 الكور علينا قايلاً آخ

1314

Book of Creeds.

Add. 3018

A book of creeds, in Coptic and Arabic, beginning with that called *Mustaṭawwya* (المسطوغوجيا), "the confession of faith taught by Our Lord and God Jesus Christ to His disciples, to be recited by believers before Mass." The Coptic occupies the left portion of the page, the Arabic, the right; and the paging is from left to right. [Ff. 22, or 40 written pages, of 16·5 × 12 c. and 13 ll.; plain modern writing; punctuation in red; not dated.] At the end is the following note in English:—"The Apostolic Creed is not known by the Copts, they ascribe to them" [i.e. the Apostles] "the first creed of this book, which is used \*at grand festivals and called *Masturuhiyah*."

1315

Add. 3214

*Canons, Homilies, Prayers, Exhortations, and Legends.*

The volume is defective at beginning and end, and other pages are missing here and there. It now consists of ff. 190 of 18·4 × 12·8 c. and 15 ll.; poor but legible naskh; rubrications; one rude picture of an angel with a drawn sword on f. 129<sup>b</sup>. The general contents are as follows: ff. 1-41, Confessions and Canons of the Fathers; ff. 42-55, Questions (14) on Christian Doctrine and Practice, with their answers; ff. 56-82, Doxologies (تسبحة); ff. 83-93, Sermon (see No. 1155 above); ff. 94-165, the Legend of Maximus and Domatius, the sons of King Leo (لاؤن), and the Holy Macarius of Egypt, ending with the twenty-seven wonders; ff. 166-190, the Life of John, Patriarch of Alexandria, narrated under 28 heads (راس).

1316

Add. 3294

كتاب النفس، كتاب عن قيامة الاجساد، كتاب في خلق الملائكة، وغيره

A large volume containing six treatises, translated into Arabic from Syriac, on subjects connected with Christian Philosophy, of which the first four and the last are by Moses bar Kēphā, called in Arabic Mūsā Ibnu'l-Ḥajar (see f. 158<sup>a</sup>, title), concerning whom see Wright's *Syriac Literature* (London, 1894), while the fifth is by John, bishop of Dārā. It contains:—

I. The first *Maqāla*, or Discourse (ff. 4<sup>a</sup>-61<sup>b</sup>), on the Soul (في شأن النفس الناطقة), in sixty-five sections, beginning:—

الفرع الاول في انه بكم نوع تقال النفس و عن ابي نفس  
نحن غرضنا في هذا الكتاب، ان النفس معادلة الاسم و بانها  
كثيرة تقال في الكتاب و طبعاً و عادة آخ

II. The second *Maqāla* (ff. 63<sup>a</sup>-105<sup>b</sup>) on the Resurrection of the Body, beginning:—

المقالة الثانية عن قيامة الاجساد، الفصل الاول، في آراء  
معلمين الاراطقة عن قيامة الاجساد، ان المعلمين الاراطقة منهم  
قالوا ان القيامة حق آخ

Ends:—

كامل الكتاب الثانى و المقالة الثانية عن قيامة الاجساد

III. A treatise on the Creation of the Angels (ff. 106<sup>a</sup>–132<sup>a</sup>) in fifty-four sections, of which a table of contents occupies ff. 106<sup>a</sup>–107<sup>a</sup>.

IV. A treatise on the Celestial Hierarchy, in sixteen chapters (ff. 132<sup>b</sup>–149<sup>a</sup>).

V. A treatise on the Devils, in twenty-two sections, composed by Bishop John of Dārā (ff. 149<sup>b</sup>–157<sup>b</sup>).

VI. A treatise on Paradise, in two parts, of which the first (f. 158<sup>a</sup>) contains twenty-eight sections, and the second (f. 213<sup>a</sup>), seven, the last being defective at the end.

[Ff. 217 of 33·0 × 22·0 c. and 28 ll.; large, clear, modern naskh; not dated; rubrications.] See also the forthcoming *Syriac Catalogue*, p. 975.

1317

Add. 3453

A collection of Christian works, comprising:—

I. The Refutation of Eutychius (Sa'id b. Batrīq) by Severus Ibnu'l-Muqaffa', Bishop of Ashmūnīn (ff. 1<sup>a</sup>–45<sup>b</sup>), beginning, after the usual Christian form of the Bism'illāh:—

نبتدى بعون الله و حسن ارشاده بكتب مقالة الاب الطوباني  
انبا ساويرس اسقف الاشمونين المعروف قبل رهبانيته بابن المقفع  
فى الرد على سعيد بن بطريق فيما نسبته الى البعاقبة من  
الخلل و تبيين ما ارتكبه عليهم من التحامل و شرح الامانة  
قبل الافتراق و بعده ذكر المجامع و من كان السبب فيها و  
هو الموفق لمعرفة ذلك و العمل به برحمته آمين، قال قد سالتك  
أيها الاخ المؤمن المغبوط انار الله عينى عقلك كخ

Dated Thursday in the month of *بَرْمُودَة* (*Φαρμουθι*), A. M. 1272 (= A. D. 1556). From a table of contents (partly obliterated by damp) occupying f. 48<sup>a</sup>, the remainder of the volume, which is defective at the end, appears to have contained originally seven treatises. Of these the following are extant:—

II. A discourse in forty-eight sections composed by the priest Buṭrus... (remainder of name obliterated) for the Bishop of Ikhmīm *انبا يوشاب* (ff. 48<sup>b</sup>–57<sup>b</sup>), dated Wednesday, the 17th of *Παχων* A. M. 976 (= A. D. 1260), on the Fundamental Dogmas of Christianity, described by the writer as follows:—

مقالة وجيزة اللفظ و المعنى جميعاً مشتملة على اصول  
الاعتقاد عارية عن الحجّة و الاستدلال مشتملة على ما لا بدّ  
منه من الاعتقاد

III. A discourse on Ethics and Morality (ff. 58<sup>a</sup>–77<sup>b</sup>), composed for the same Bishop, apparently by the same author, beginning:—

قد كان الاب الاسقف انبا يوشاب قد سألتنى ان انظر له  
مختصراً يتعلّق بهذيب النفس فى العمليّات تلو ما نظمته له فى  
اصول الاعتقاد

IV. A discourse on the teachings of Philosophy (*تعاليم* روحانيّة و اقوال فلسفيّة), defective at the beginning and end (ff. 78<sup>a</sup>–116<sup>b</sup>). The remainder of the volume appears to be missing. [Ff. 118 of 20·1 × 15·0 c. and 13–17 ll.; good, clear, large naskh; rubrications.]

1318

*Christian prayer-book.*

Add. 3217

A collection of Christian prayers, creeds, catechisms, &c., including a dissertation on the Seven Sacraments, prayers to the Virgin Mary and for Communion. [Ff. 38 of 15·7 × 10·6 c. and 11 ll.; good naskh; rubrications; not dated.]

1319 *Christian prayer-book.* Add. 3223

A collection of Christian prayers, doxologies, &c. [Ff. 290 of 8'3 × 5'4 c. and 8 ll.; poor naskh; punctuation in red; incomplete at end; not dated.]

1320 Add. 3267

*Lectionary, according to the usage of the Church of Rome.*

The MS., written for Padre Bonaventura (البادري بوناونتورا), begins, after the *Bismi'l-Ab, wa'l-Ibn, wa'r-Rūḥi'l-Qudusi'l-Wāḥid*, as follows:—

نبتدى بعون الله تعالى و حسن توفيقه بنسخ كتاب الاناجيل  
و الرسايل التى تقرى فى الحدود و الاعياد فى وقت القدايس  
فى الكنيسة المقدسة الرومانية الرسولية القاتولقيه،

[Ff. 156 = pp. 312 of 21'2 × 16'3 c. and 17 ll.; fair naskh; rubrications; not dated. From a note in the hand of Lee of Hartwell, dated Jan. 5, 1831, the MS. seems to have come from the Library of Lord Guilford from Corfu.]

1321 *قوانين الرسل* Add. 3288

*Confessions of the Fathers*, followed by 64 other extracts of a theological character, beginning, after the *Bismi'l-Ab, &c.*:—

فهرسة مما جمع فى هذا الكتاب المبارك من اعتراف الالباء  
معلمى الكنيسة الواحدة الجامعة الرسولية و شرح اعتقاد كل واحد  
منهم فى الامانة المقدسة مما نطق به الروح القدس على  
الستهم فى الثالوث المقدس و تجسد الكلمة احد الاقانيم و فى  
الاتحاد و البر.

For full description of contents, see the forthcoming *Syriac Catalogue*, pp. 909-939.

[Ff. 228 of 31'0 × 22'5 c. and 21 ll. large, clear, fairly

good naskh ; rubrications, dated Tuesday the 22nd of Thoth = the 19th of Aylūl (September), A.H. 1466 of the Martyrs (= A.D. 1750); scribe, Solomon John Isaac (سليم يوحنا يساك).

**1322** *Fragment of a Christian Martyrology.* **Add. 1884<sup>1</sup>**

[Ff. 8, of which ff. 4-6 are missing, of 20.6 × 15.0 c. and 17 ll.; fair naskh ; rubrications. The dates of the martyrdoms commemorated extend from the 3rd to the 12th of Tashrīn the second (November) in the portion before the lacuna. In the portion following it no dates occur.]

**1323**

**Add. 2900**

"*Original accounts of the Papal Missions in Syria and their work among the Jacobites of Aleppo, commencing A. D. 1749,*" entitled :—

بيان تواريخ مختصرة الذي صارت على زمانى انا الفقير عبد

١٧٤٩

٢٠٦٠

صغير..عازار، مبداها من سنة يونانيه المرافقه سنة مسيحيه،

It is endorsed (in Badger's hand?) "given to me at Aleppo by Na'ūm 'Azār, a descendant of the writer, in 1845." [Ff. 8 of 31.1 × 21.7 c. and about 42 ll.; poor and rather illiterate naskh.]

(iv) ISLĀMO-CHRISTIAN CONTROVERSY.

**1324, 1325**

**Add. 567**

**Add. 1044**

*Controversial tracts on the respective merits of Islām and Christianity*, composed by Mr Henry Martyn on the one hand, and Mullā Muḥammad Riḍā of Hamadān on the other (in Persian), together with Mīrzā Ibrāhīm's Apology for Islām (in Arabic).

See for full description of these MSS. and others of a similar character, *P. C.*, Nos. vii-xii, pp. 7-13; and Nos. 30 and 913, 914 *supra*.

## (II) MUḤAMMADAN THEOLOGY.

## (i) EXEGETICAL AND DEVOTIONAL WORKS.

1326

Dd. 3. 81

A prayer, in Arabic, beginning:—

اللهم انى اتوسل اليك و اتوجه اليك و ملائكتك و حملة  
عروشك و بانبيائك و بحرمة اولئك و اعلام دينك ان تهب لى  
سراً من اسرار اولئك آخ

[Ff. 6 of 14'1 × 9'9 c. and 10 ll.; fair naskh; no date or colophon.]

1327

Dd. 3. 82

A prayer, in Arabic, beginning:—

يا الله الاعلى اللهم يا نور سيد القدرة يا هو هامة عافية  
الخير يا اله الاولين و الآخرين يا الله يا الرحمن يا الرحيم  
آخ

[Ff. 12 of 10'2 × 10'0 c. and 5 ll.; large, fair naskh; no colophon.]

1328

Dd. 11. 7<sup>3,4</sup>

For general description of this MS., see Nos. 310, 441, and 448 *supra*. Of the remaining portion, ff. 40–51 contain Arabic prayers, with traditions concerning their use and origin, while ff. 52–77 contain the Testament of the Prophet to 'Alī b. Abī Ṭālib.

1329

Dd. 12. 5

A collection of prayers and religious formulæ in Arabic, with explanations in Turkish and Persian. See *P. C.*, No. cxxxii, pp. 217–218.



1330

Dd. 12. 12

A Turkish work on religious belief and doctrine, wanting title, author's name, and, apparently, beginning, for it commences abruptly :—

طبيب حاذق بل كمال و فهم ايلنگل اولّا فرض واجب هر  
شخصه اولدر كم حق تعالينك بولكنه اقرار ايليه و ثانيا محمد  
مصطفى نك صلعم رسالتنه اعتراف ايليه آلتخ

The book presents no clear arrangement and no intelligible division into chapters. [Ff. 91 of 15'0 × 10'2 c. and 13 ll.; slovenly naskh; Arabic citations overlined in red; not dated; scribe, 'Abdu'llāh b. Muḥammad.]

1331

Dd. 12. 71

A prayer, or series of prayers, in Arabic, followed by one page (7 lines) of Turkish. The prayer begins, after the *Bismi'llāh* :—

الحمد لله اللهم لك حمداً يوافي نعمك و يكافى مزيدك  
نحمدك بجميع محامدك كلها منها ما علمنا و منها ما لم  
نعلم آلتخ

[Ff. 12 of 19'0 × 12'0 c. and 13 ll.; good naskh; pointed; rubrications; not dated.]

1332

Dd. 15. 3

A number of prayers, with Turkish explanations, and, at the end, a few magical squares. The MS. is defective at the beginning. The first heading (f. 7<sup>a</sup>) is:— هذا دعاء مستجاب; the next (f. 16<sup>b</sup>):— هذا دعاء الفهم; the next (f. 18<sup>a</sup>):— هذا دعاء مقدس, &c. [Ff. 185 of 10'7 × 7'2 c. and 7 ll.; fair nasta'liq; rubrications; no date or colophon.]

1333

Dd. 15. 7<sup>2</sup>

A number of prayers, with such titles as :— دعاء اسم اعظم,

دعاء اسماء الحسنی, &c.; also prayers for obtaining various specific objects, such as the removal of diseases. [Ff. 93 (of which the first portion, comprising ff. 1-9, has been described under No. 530 *supra*) of 10·1 × 6·9 c. and 7 ll.; poor naskh; rubrications; no date or colophon.]

1334

Dd. 15. 8

A small volume, written in a Maghribī hand, and decorated here and there with rude 'unwāns, containing prayers, charms, amulets, &c. [Ff. 112 of 6·4 × 7·0 c. and 6 ll.; dated Monday the 15th of Rabī' I, A. H. 1004.]

1335

Ii. 6. 46<sup>2</sup>

For general description of MS., see Nos. 99 and 711 *supra*. Of the remaining portion, ff. 9-24 contain various prayers and a *fāl-nāma*, while ff. 29-50 are blank.

1336

Kk. 6. 35<sup>1</sup>

Prayers (اوراد) for the different days of the week and other seasons. [Ff. 84, of which this portion contains ff. 43, of 15·6 × 10·8 c. and 9 ll.; clear but ill-formed naskh; no date or colophon.]

1337

Ll. 5. 29

A Turkish Reading-book and Manual of Devotion, beginning with the isolated letters of the alphabet and their combinations (ff. 1-18<sup>a</sup>), which are followed by simple sentences (proverbs and verses, ff. 18<sup>b</sup>-26), and concluding with instructions for performing the different prayers and the text of the said prayers. [Ff. 58 of 20·7 × 14·5 c. and 9 ll.; good Turkish naskh; rubrications; no date or colophon.]

1338

Ll. 6. 26

A collection of prayers, with explanations in Turkish, defective at beginning and end. Most of the prayers have specific titles, such as دعاء اسر اعظم, دعاء مولی, &c. [The original pagination, including blank pages, runs up to p. 216,

but in its present state the MS. actually contains only ff. 85 of 14·6 × 10·2 c. and 8 ll.; poor naskh; rubrications; some pages almost obliterated; no colophon.]

1339

Ll. 6. 27<sup>1</sup>

A collection of prayers, beginning with one to be used in sea-fights (دعاء حرب البحر). [The MS., comprising altogether ff. 118, consists of four parts, of which parts 2 and 3 have been described above under Nos. 1207 and 1210. The first portion contains 24 written leaves (pp. 48) of 14·7 × 10·5 c. and 7 ll.; good, clear naskh; rubrications; some marginal notes and additions; no colophon. The last (4th) part (ff. 110<sup>a</sup>–112<sup>a</sup>) contains one or two more prayers, with Turkish explanations.]

1340

Add. 3200

Eighteen leaves (of 16·3 × 20·2 c. and 9 ll.) from a Moorish prayer-book, of which each pair only are continuous.

1341

Add. 3499

An African Qur'ān, apparently incomplete, and mixed up with fragments of other religious works, hopelessly disarranged, in a cow-skin wallet or case. There are about 296 leaves (of 20·3 × 15·8 c. and, in most parts, about 10 ll. to the page), most of which are entirely detached, so that, since in addition to this the catch-words are often wanting, it would require an amount of time and labour altogether disproportionate to the result to arrange them in order. It is, moreover, very doubtful whether all the leaves are extant. Leaves from different books in different African hands (all very coarse and bad) are commingled.

1342

Add. 3501

An African prayer-book in a leather case fastening with a leather thong. It consists of several different parts, and comprises in all 138 ff. of 11·2 × 8·3 c. and 7 ll.; large, coarse, clear African hand, rubrications and pointing in red; no date or title. The first portion begins with an account of the *Rijālū'l-ghayb*. The contents, however, are chiefly prayers.

1343

Add. 3502

Another leather case containing fragmentary African MSS., the first portion (ff. 13 of 16'4 × 13'0 c. and 15 ll.) on the Names of God and their virtues, with some magical squares, &c.; the second, part of a work on Alchemy (for it ends *تمت الكيمياء*), comprising ff. 44 of 11'0 × 11'2 c. and 8 ll.; the third, 18 loose leaves, mostly of different sizes, from various works of a devotional or magical character.

1344

Add. 3503

Ff. 51 of 22'1 × 16'3 c. and 13 ll., separated by many lacunæ, from a MS. taken from the ruins of Bona by Major Charles Jenkinson in Nov. 1897. The work is too defective to be identified, but is of a religious character, though it appears to contain traditions of the Prophet rather than prayers.

1345

الادعية الشريفة

Add. 3577

A small Shi'ite prayer-book, entitled in the colophon *al-Ad'iyatu'sh-Sharīfa*. The prayers are in Arabic, the headings and instructions (written in red) in Persian. Begins:—

تَعْقِبْ نَمَازَ صَبْحِ، اللَّهُمَّ إِنِّي أَصْبَحْتُ أَشْهَدُكَ وَ كَفَى بِكَ  
شَهِيداً آخِ

[Ff. 48 of 16'2 × 10'4 c. and 9 ll.; good naskh with rubrications; dated A. H. 1233; scribe, Ḥasan al-Khwānsārī.]

## (ii) MYSTICISM.

1346

Dd. 6. 64

A Turkish mystical treatise on the Knowledge of God and the mystic doctrine, defective at end, entitled on the first leaf, in a hand different from that in which the MS. is written, *Risāla-i-Rūm Efendi*, and beginning:—

الحمد لله آخ . . . . بوندن صگره طالب حق اولنره معلوم

اوله كه تكرى تعالى قران عظيمنده و ما خلقت الجن و

الانس الا ليعبدون ديو بيورمشدر آخ

[Ff. 52 of 16'0 × 10'9 c. and 11 ll.; fair naskh; not dated.]

1347

Add. 3257

A collection of tracts by *Falālu'd-Dīn 'Abdu'r-Raḥmān as-Suyūṭī*, to wit:—

(1) *al-Hay'atu's-saniyya fi'l-hay'ati's-saniyya* (ff. 1<sup>b</sup>–24<sup>b</sup>). See *B. M. A. C.*<sup>2</sup>, No. 1226<sup>1</sup>, p. 782.

(2) *Risālatu'l-Kashf 'an mujāwazati hādhihi'l-ummati'l-alf* (ff. 24<sup>b</sup>–30<sup>b</sup>). See *V. C.*, vol. iii, pp. 97–98.

(3) *ad-Darajū'l-munīfa fi'l-Ābā'i'sh-sharīfa* (ff. 30<sup>b</sup>–39<sup>b</sup>). See *H. Kh.*, No. 5047.

(4) *Tazyīnu'l-arā'ik fi' irsāli'n-Nabī ilā'l-Malā'ik* (ff. 40<sup>a</sup>–48<sup>a</sup>). See *H. Kh.*, No. 2961.

(5) *Inbāhu'l-adhkiyā li-ḥayāti'l-Anbiyā* (ff. 48<sup>a</sup>–56<sup>b</sup>). See *H. Kh.*, No. 1290.

(6) *Tuḥfatu'l-julasā fi Rūyati'llāhi'n-Nisā* (ff. 56<sup>b</sup>–59<sup>b</sup>). See *H. Kh.*, No. 2570.

(7) *Kitābu'l-muḥarrar fi qawlihi ta'āla 'li-yaghfir laka 'llāhu mā taqaddama min dhanbika wa mā ta'akhkhar'* (ff. 60<sup>a</sup>–63<sup>a</sup>).

(8) Answers of Ibn Ḥajar to questions addressed to him as to the manner in which the turban should be worn (ff. 63<sup>b</sup>–64<sup>b</sup>).

(9) A commentary by *Shaykh Abū'l-'Abbās Aḥmad Shihābu'd-Dīn ar-Ramlī al-Anṣārī* on the *Sittin Mas'ila* ("Sixty questions") of *Shaykh Abū'l-'Abbās Aḥmad az-Zāhid* (ff. 65<sup>b</sup>–77<sup>b</sup>).

(10) *Kitābu't-Tīb wa'l-qawli'l-mukhtār fi'l-ma'thūr min-na'd-da'wāt wa'l-adhkār* by *as-Suyūṭī* (ff. 78<sup>a</sup>–110<sup>b</sup>).

(11) Commentary on the *Sūratu'l-Fātiḥa* (ff. 111<sup>a</sup>–159<sup>b</sup>), beginning abruptly:—

سورة الفاتحة و لها احد و عشرون اسماء الاول فاتحة  
الكتاب آله

(12) Miscellaneous jottings in Turkish and Arabic (ff. 160<sup>a</sup>–163<sup>b</sup>).

(13) *al-Mu'īn 'ala fi'li Sunnati't-talqīn* (ff. 163<sup>b</sup>–170<sup>b</sup>), by *Shaykh Abū Ishāq Ibrāhīm b. Muḥammad b. Maḥmūd ash-Shāfi'ī*, called *an-Nājī*.

(14) Answer of the *Shaykhul-Islām al-Kamālī Abu'l-Ma'ālī Muḥammad b. Abī Sharīf* to a question addressed to him in the year A. H. 881 as to whether it is lawful for the inhabitants of a city visited by the Plague to flee from it (ff. 173<sup>b</sup>–181<sup>a</sup>), followed by 20 questions touching a form of prayer prescribed by the Prophet for use against the plague (ff. 181<sup>a</sup>–185<sup>a</sup>).

[Ff. 186 of 17'0 × 13'0 c. and 12–25 ll.; different hands; a colophon on f. 63<sup>a</sup> states that the first 7 tracts were transcribed in A. H. 999 by Yūsuf b. Aḥmad b. Ibrāhīm an-Nābulūsī.]

### (iii) RITUAL AND LAW.

1348

Dd. 9. 49

A treatise on Muḥammadan Ritual and Law in Spanish, written in the Arabic character, entitled *El breve Compendio de nuestra Santa Ley es-sonna, que acoblo (? acabo) el honrado sabidor al-Faqī (sic) del Ĵāmi'a de los Moslimes de Cuadrata, que se llamaba Virey (?) de Ramoño*:—

آل بَارَابَا كُمْبَانْدِيَه دَا نُوَأَشْتَرَشَنْتَ لَايَى السَّنَّة كَا أَكْبَلُهُ آل  
أَنْرُدُ شَيْدُرُ الْفَقِي (sic) ذَالْجَمْعَه دَا لُشْ مُسْلِمَاشْ دَا كَدْرَاتَا كَا شَا  
لَمَبَ بَرِي دَا رَامِنْجَه

[Ff. 253 of 28·5 × 21·2 c. and 23 ll.; Moorish hand, fully pointed; followed by table of contents. There is a Latin note at the top of the first page notifying the gift of the MS. in March, A.D. 1703, by Engelbertus van Engelen to Henry Sike.]

1349

Dd. 11. 20<sup>1-3</sup>

Of this MS. ff. 71-100 and 103-147 have already been described under Nos. 97, 759 *supra*. The volume is fitly designated in a note bound in between the first two pages as "Liber juridicus nonnullis in locis mutilus, Turcicè," but the remaining contents are in the main as follows:—

(i) Eight unnumbered leaves at the beginning, containing fragments of two legal works, the second of which comprises sections v-xv of a Turkish law-book.

(ii) [Ff. 2-30.] The first chapter of another Turkish legal treatise, beginning:—

باب اول در [ت] فصل اوزرينه اولب جنایات مقابلنده اولان  
جرم و سياست بياننده وضع اولنان فصل اول، زنايه متعلق  
جرم بيان ايدر (?) بر مسلمان زنا قلسه آخ

It ends with the beginning of the fifth section, headed:—

فصل خامس، افلاقلر احوالن بيان ايدر، تمت، صورت عرض  
نامه ...

(iii) [Ff. 31-70.] Forms of legal documents in Arabic, with Turkish headings, beginning:—

نقل شهادت لدعوى الدين، الحمد لوليه و الصلوة على نبيه  
محمد و آله، و بعد فالسبب الداعى بتحرير هذا الكتاب الشرعى  
هو الله شهد للنقل و التحويل آخ

1350

Dd. 11. 28

\* Forms and specimens of legal documents, contracts, &c. (دفتر صكوك), collected and arranged by *Muhammad b. Darvish*

*Muhammad*, commonly called *Thibātī*, of Adrianople, in 10 chapters, as follows:—

باب اوّل، نکاح و طلاق و خلع و رضاع و آگّا متعلّق  
اولان بیاننده،

باب ثانی، عتاق و تدبیر و کتابت و آگّا متعلّق بیاننده،

باب ثالث، نصب وصی و فروض نفقه و آگّا متعلّق بیاننده،

باب رابع، مبیعات و معاملات و هبه و رهن و دیعت و  
عاریت و اجارات و آگّا متعلّق بیاننده،

باب خامس، وکالت و کفالت حواله و مضاربه و آگّا متعلّق  
بیاننده،

باب سادس، اقرار و دعوی و شهادت و شرکت و مزارعه و  
مساقات و صلح و ابرا و آگّا متعلّق بیاننده،

باب سابع، دیت و قصاص و کشف و آگّا متعلّق بیاننده،

باب ثامن، کشف مرمت و آگّا متعلّق بیاننده،

باب تاسع، نقل شهادات و اسلوب ظہریّه بیاننده،

باب عاشر، انواع وقفیّه و استبدال عروض و توجهه جهات و  
بعض صورت بیاننده،

These are followed by a number of *fatwās*, &c. (ff. 166<sup>a</sup>–202). [Ff. 203 of 20·4 × 14·3 c. and 21 ll.; good nasta'liq; dated the 28th of Rabi' I, A. H. 1063; scribe, Aḥmad b. 'Alī of Constantinople.]

1351

Ff. 5. 3

A disintegrated and fragmentary volume, broken by many lacunæ, and without beginning or end, of a work on Jurisprudence. It comprises about 226 separate leaves, of which seldom more than a dozen are continuous. The leaves measure 25·5 × 15·7 c. and contain 15 ll.; fair naskh.



1352

Ll. 6. 9

A volume containing four separate treatises (some of them defective), viz.:—

(1) Part of a commentary on the portions of a work on Jurisprudence dealing with Purification and Prayer, defective at the beginning (ff. 1–19).

(2) A treatise on the reading of the Qurʾān (ff. 21–29), beginning:—

اعلم بانّ قرآءة القرآن على خمسة مراتب آتخ

(3) The *Miʿat ʿāmil* ("Hundred particles") of ʿAbduʿl-Qāhir b. ʿAbduʿr-Raḥmān al-Ḥurjānī (ff. 30–38), defective at end.

(4) Fragment of a Compendium of Musulmān Law and Ritual, defective at beginning and end (ff. 39–52).

[Ff. 52 of 18·4 × 13·7 c.; various hands; slovenly writing; not dated.]

1353

Add. 265

A work on Jurisprudence and Ritual, beginning abruptly:—

كتاب الطهارة قال الله تعالى يا ايها الذين آمنوا اذا قمتم

الى الصلوة آتخ

[Ff. 214 of 20·6 × 15·0 c. and 11 lines of text, with an equal number of Turkish interlinear translation; dated Rabīʿ I, A. H. 1002.]

(iv) IBĀDĪ BOOKS.

1354

Add. 2896

A work in 63 chapters, dealing with various points of Ibādī Law, obtained in Zanzibar by Sir John Kirk, Sept. 16, 1873. A full table of contents, occupying ff. 2<sup>b</sup>–5<sup>b</sup>, begins as follows:—

باب ١ فى المساجد و احكامها و ما يجوز منها و ما لا يجوز

و فى اموالها و ما يجوز للوكلاء فيها و ما لا يجوز و ما

اشبه ذلك

The proper title of the work appears to be *Kitābu Kanzi'l-Adīb wa Sulāfati'l-Labīb*. [Ff. 395 of 22'0 × 16'2 c. and 13 ll.; large, coarse naskh; rubrications; no date or colophon.]

1355

Add. 3238

A treatise on the Sects in 'Omān and other matters, written in reply to seven questions propounded by *Shaykh Sa'īd b. Shaykh Khalfān*, by *Shaykh 'Abdu'r-Rahmān Nāṣir b. Abī Binhān*, beginning, after the brief doxology :—

أما بعد، فقد وصلنى كتابك أيها الشيخ السامى بالشرف الباذخ  
و الفضل الشامخ على سماء كيوان سعيد بن الشيخ خلفان  
قدّس الله سرّك و نور فكرك و عظم قدرك و شرح بالاسلام  
صدرك آآخ

The seven questions are as follows : (1) Whether all the people of 'Omān are Ibādīs, or not; if not, what is the cause of the existence of the other sects, and how many sects there are; what is the distribution of the Ibādīs through the Muḥammadan world; and whether the Ibādīs of 'Omān are a single sect or not? (2) What are the ceremonies observed by the Ibādīs at birth and death? (3) Whether or no coffee is lawful amongst the Ibādīs? (4) What other sects most closely resemble the Ibādīs? (5) In what religious questions the Ibādīs differ [from such sects]. (6) Concerning the angels Hārūt and Mārūt. (7) On the meaning of the verse concerning the blessing of the Prophet. [Ff. 28 of 21'5 × 15'4 c. and 18 ll.; poor naskh; rubrications; scribe, 'Alī b. Sālīm b. Hāshil as-Sa'dī; no date.]

## (v) DRUZE BOOKS.

1356

Add. 788

A volume containing the following Druze writings :—

(1) *Munājātu Waliyyi'l-Ḥaqq* (ff. 1<sup>a</sup>–11<sup>b</sup>), followed by two other prayers. See de Sacy's *Exposé de la Religion des Druzes*, vol. i, p. cccclxxvii, Nos. 15, 16.

(2) *at-Taqdīs, du'ā'u's-Ṣādiqīn* (ff. 11<sup>b</sup>-12<sup>b</sup>). *Exposé, loc. cit.*, No. 17.

(3) *Dhikru ma'rifati'l-Imām, &c.* (ff. 12<sup>b</sup>-13<sup>b</sup>). *Exposé, loc. cit.*, No. 18.

(4) *Risālatu't-tahdhīr wa't-tanbīh* (ff. 13<sup>b</sup>-16<sup>b</sup>). *Exposé*, p. cccclxxviii, No. 19.

(5) *al-I'dhār wa'l-indhār* (ff. 16<sup>b</sup>-19<sup>a</sup>). *Exposé, loc. cit.*, No. 20.

(6) *Risālatu'l-Ghayba* (ff. 19<sup>a</sup>-25<sup>b</sup>). *Exposé*, p. cccclxxix, No. 21.

(7) *Taqṣīmu'l-'ulūm* (ff. 25<sup>b</sup>-41<sup>a</sup>). *Exposé, loc. cit.*, No. 22.

(8) *Risālatu'z-Zinād* (ff. 41<sup>a</sup>-48<sup>b</sup>). *Exposé, loc. cit.*, No. 23.

(9) *Risālatu'sh-Sham'a* (ff. 48<sup>b</sup>-55<sup>b</sup>). *Exposé*, p. cccclxxx, No. 24.

(10) *ar-Rushd wa'l-Hidāya* (ff. 55<sup>b</sup>-63<sup>b</sup>). *Exposé, loc. cit.*, No. 25.

(11) *Shī'ru'n-Nafs* (ff. 64<sup>a</sup>-66<sup>b</sup>). *Exposé*, p. cccclxxxi, No. 26.

[Ff. 66 of 16.3 × 12.9 c. and 11 ll.; large, clear naskh, but some portions are in a smaller and different hand; rubrications; not dated.]

## 1357

## Add. 789

A volume, uniform with the last, containing:—

(1) *ar-Risālatu'd-Dāmigha, &c.* (ff. 1-11<sup>b</sup>). *Exposé*, vol. i, p. cccclxxi, No. xv.

(2) *ar-Riḍā wa't-Taslīm* (ff. 11<sup>b</sup>-20<sup>a</sup>). *Exposé*, p. cccclxxii, No. xvi.

(3) *Risālatu't-Tanzīh* (ff. 20<sup>a</sup>-29<sup>a</sup>). *Exposé, loc. cit.*, No. xvii.

(4) *Risālatu'n-Nisā al-Kabīra* (ff. 29<sup>a</sup>-35<sup>b</sup>). *Exposé*, p. cccclxxiii, No. xviii.

(5) *Nuskhatu-Sijjili 'l-Mujtabā* (ff. 39<sup>b</sup>-40<sup>b</sup>). *Exposé*, p. cccclxxiv, No. xx.

(6) *Taqlīdu'r-Riḍā* (ff. 40<sup>b</sup>-44<sup>a</sup>). *Exposé, loc. cit.*, No. xxi.

(7) *Taglīdu'l-Muqtanā* (ff. 44<sup>a</sup>–48<sup>a</sup>). *Exposé, loc. cit.*, No. xxii.

(8) *Mukātabat ila ahli Kadhyati'l-Bayḍā* (ff. 48<sup>a</sup>–48<sup>b</sup>). *Exposé*, p. cccclxxv, No. xxiii.

(9) *Risālatu'l-Anṣinā* (ff. 48<sup>b</sup>–49<sup>b</sup>). *Exposé, loc. cit.*, No. xxiv.

(10) *Shartu'l-Imām* (ff. 49<sup>b</sup>–51<sup>a</sup>). *Exposé, loc. cit.*, No. xxv.

(11) *ar-Risālat ila Waliyyi'l-'ahd* (ff. 51<sup>b</sup>–52<sup>b</sup>). *Exposé*, p. cccclxxvi, No. xxvi.

(12) *Risālatu Khumār b. Faysh* (ff. 52<sup>b</sup>–54<sup>a</sup>). *Exposé, loc. cit.*, No. xxvii.

(13) *ar-Risālatu'l-munfadhat ila'l-Qāḍī* (ff. 54<sup>a</sup>–55<sup>b</sup>). *Exposé, loc. cit.*, No. xxviii.

[Ff. 55 of 16·8 × 12·4 c. and 15 ll.; large, clear naskh; rubrications; not dated.]

## 1358

Add. 1902<sup>1-5</sup>

Five Petermann fragments, all having reference to the Druzes and Nuṣayrīs, viz.:—

(1) = Pet. 20. A tract of ff. 24 of 20·2 × 14·6 c. and 19 ll., containing a Succinct History of the Druzes down to the author's time, i.e. the latter half of the 13th century of the Hijra, entitled *Hallu'r-rumūz fī uṣūli tā'ifati'd-Durūz*, beginning:—

الحمد لله الهادي الى الصواب من لا رب غيره و لا معبوداً  
سواه، أما بعد، فقد طلب مني بعض الاحباب تحرير رسالة موجزة  
في ايضاح اصل طائفة الدروز و معتقداتها و زمن ابتدائها و  
كيفية احوالها و ما هي عليه في عصرنا الحاضر و كمية عدد  
اشخاصها فاجبت لمطلوبه بهذه الرسالة آخ

(2) = Pet. 24. Forty-seven questions about the Druzes by Julius Petermann, and the answers to them of Hājī Nashāqa, in Arabic, entitled:—

اسئلة السيد يوليوس بترمان البرليني و الاجوبة عليها

[Ff. 8 of 20'0 × 14'6 c. and 32 ll.; small, neat Syrian *ruq'a*; not dated.]

(3) = Pet. 22. The German original of Petermann's questions, entitled *Fragen an Neschâka*. [Ff. 2 of 17'5 × 10'5 c.]

(4) = Pet. 25. Thirty-six questions about the *Nuṣayrīs*, drawn up by Petermann, and translated into Arabic. They conclude with a general enquiry about the other sects existing in Syria, especially the *Isma'ilīs*, *Shamsiyyūn* and *Yazīdīs*, and are headed:—

ترجمة سؤالات جناب سينور يوليوس بتيرمان البرليني

[F. 1 of 29'4 × 20'5 c. Clear but unformed naskh.]

(5) = Pet. 25<sup>2</sup>. Thirty-six questions about the *Nuṣayrīs*, differing slightly from the above. Also in Arabic. Entitled:—

علم السؤالات فيما يخص طائفة النصيرية

[Ff. 1½ of 24'4 × 20'6 c. and about 29 ll. Clear but ill-formed naskh.]

### 1359

### Add. 3155

The fac-simile made for de Sacy (see *Exposé*, vol. i, p. cccxcvi) of the Bodleian MS. No. 398, of which the contents (43 pieces in all) are described at pp. cccxcvii–dxiv of de Sacy's *Exposé*, *q.v.* [Ff. 219 of 22'6 × 18'0 c. (this includes the mounts to which the fac-similes are attached) and 13 ll.; large, clear naskh; rubrications; no date.]

### 1360

### Add. 3156

Another collection of Druze tracts, comprising (save for some lacunæ) Nos. 8–41 of the Bodleian MS. (*Exposé*, pp. d–dxiii). The MS., according to a pencil note on f. 1<sup>b</sup>, was "captured from a Druze *Khulweh* near Hasbeiyah in 1844, and bought at an auction in Damascus, June 1858." [Ff. 76 (ff. 9, 40, 47, 58, 68 missing) of 21'3 × 15'0 c. and 15 ll.; good naskh; rubrications; not dated.]

**1361****Add. 761**

Another collection of Druze tracts, comprising Nos. 1-14 of de Sacy (*loc. cit.*, pp. cccclxvi-cccclxx), and agreeing in contents with MS. No. 1580 of the Bibliothèque Nationale. [Ff. 196 of 15·3 × 9·8 c. and 11 ll.; large, clear naskh; rubrications; not dated.]

**1362****Add. 782**

Another collection of 13 Druze tracts, comprising Nos. lvi-lxviii of de Sacy (*Exposé de la Religion des Druzes*, vol. i, pp. cccxc-cccxciv), and corresponding as to contents with MS. No. 1583 of the Bibliothèque Nationale. [Ff. 82 of 21·2 × 15·9 c. and 13 ll.; fair, clearly-written naskh; rubrications; not dated.]

**1363****Add. 792**

Another collection of Druze tracts, comprising Nos. 1-14 of de Sacy, and agreeing in contents with Add. 761 (No. 1361 *supra*). [Ff. 121 of 18·4 × 14·5 c. and 15 ll.; large, good, clear naskh; rubrications; not dated.]

**1364****Add. 3431**

Another collection of Druze tracts, comprising Nos. xv-xi of de Sacy (*Exposé*, pp. cccclxxi-cccclxxx), and agreeing in contents with the MS. No. 1581 of the Bibliothèque Nationale. [Ff. 154 of 18·6 × 11·8 c. and 13 ll.; large, clear, unformed naskh, quite modern; rubrications; not dated.]

**1365****Add. 3432**

Another collection of Druze tracts, comprising Nos. 1-14 of de Sacy, and corresponding in contents with Nos. 1361 and 1363 above. [Ff. 111 of 19·3 × 14·5 c. and 15 ll.; large, good naskh; rubrications; not dated.]

**1366****Add. 3481**

Another collection of Druze tracts, comprising the 45 pieces contained in No. 1582 of the Bibliothèque Nationale

(de Sacy's *Exposé*, pp. ccclxxxv-ccclxxxix, Nos. xli-lv). [Ff. 92 of 20·2 × 15·2 c. and 15 ll.; large, clear naskh; rubrications; pointed; no date or colophon. A pencil note on the inside of the cover states that the MS. was "presented by an Arab chief to a Captain of Marines at Beyrout, 1845." The name of the Captain and other particulars written in ink on the last page below the colophon have been carefully erased, leaving only the words—"Captain.....Beyrout, 1845." The erasure includes the greater part of the contents of two lines.]

### (III) HISTORY AND BIOGRAPHY.

1367

Dd. 11. 32

A volume of miscellaneous contents, comprising:—  
 (1) Selections of Persian and Turkish poetry (ff. 1-36<sup>a</sup>).  
 (2) A treatise in Turkish on the various calendars and methods of computing time, entitled *Tawārīkh-i-‘Ālī Efendī* (ff. 36<sup>b</sup>-45<sup>a</sup>). (3) More Turkish and Persian poems (ff. 45<sup>b</sup>-61). (4) A short history, in Turkish, of the Prophets, from Adam to Muḥammad (ff. 62<sup>b</sup>-77<sup>b</sup>), immediately followed by another, or a continuation of the same treatise, entitled *Tawārīkh-i-Anbiyā*, continuing the narrative from the time of Muḥammad to A. H. 961. This latter portion (ff. 77<sup>b</sup>-140<sup>a</sup>) contains a brief general history of the earlier Muḥammadan dynasties, and a fuller account of the Ottoman sultans down to the time of Sulaymān I. (5) A number of astronomical, astrological, and chronological tables, magical formulæ and the like (ff. 151-171). [Ff. 171 of 20·1 × 13·5 c., in various naskh and ta’līq hands, with a variable number of lines to the page. The first leaf bears in English the date July 13, 1681.]

1368

Dd. 12. 4

An account of the *Life of Maḥmūd Pāshā Qaṣṣāb-zāda*, in Turkish, beginning:—

محمود پاشا زمان سیاه‌تندن (sic) وفاتنه دکین واقع اولان  
 احوال شریف‌لریدر که آلتخ

Cf. Rieu's *Turkish Catalogue*, pp. 217–218. [Ff. 28 of 17·8 × 10·5 c. and 17 ll.; clear naskh; dated the 25th of Dhu'l-Qa'da, A.H. 1044.]

1369

Oo. 6. 74

A manuscript-book of Mr Chappelow's, containing notes on nearly a hundred Arabic authors, and entitled *De Scriptoribus quibusdam Arabicis*, in Latin. These notes occupy wholly or in part 110 pages. A number of pages in the middle of the volume are left blank, while 16 pp. at the end contain part of a translation into Arabic of the order for Morning Prayer according to the Church of England. The pages measure 19·2 × 16·0 c.

1370

Qq. 7

A History of the Egyptian campaign of Napoleon Bonaparte, in Arabic, beginning:—

نبتدى بعون الله تعالى و حسن توفيقه بكتاب تواريخ ظهور  
المشيخة الفرنساوية و ذكر تملكها فى الديار المصرية، فاتحة  
الكتاب، بسم الله الحى القيوم الابدى الازلى الدايم السرمدى  
الواحد الاحد الفرد الصمد الذى لا ربّ غيره آخ

The events described occupy a period of 3 years, from Muḥarram, A. H. 1213 (June–July, A. D. 1798) to Rabī' II, A. H. 1216 (Aug.–Sept., A. D. 1801). [Pp. 184 = ff. 92 of 29·9 × 21·4 c. and 24 ll.; fair naskh; rubrications; dated the beginning of Shawwāl, A. H. 1225 (Oct. 30, A. D. 1810).]

1371

Add. 280

A History of the Turks in Egypt, from A. H. 1105–1158, defective both at beginning and end. In its present condition it comprises ff. 168 of 22·0 × 16·3 c. and 17 ll.; large, fairly good naskh; rubrications. Begins abruptly:—

.. و تع فى أيام دولت الباشاوات الآتية مصر بامر سلاطين  
آل عثمان و اعزهم الاول السلطان محمد خان آخ



**1372****Add. 567<sup>6</sup>**

A short notice of the life of Mullā Muḥammad Riḍā of Hamadān, one of the Persian doctors who replied to Mr Henry Martyn's attacks on Islām, written by Mīrzā Muḥammad Ṣāliḥ, Private Secretary to H.R.H. 'Abbās Mīrzā, for Dr Samuel Lee. See *P. C.*, No. x, 6; p. 12.

**1373****Add. 1898<sup>1</sup>**

A few short extracts, made by Petermann, from the *Samaritan Chronicle* compiled in A. H. 756 for the High-priest Finhas by *Abu'l-Faṭḥ b. Abi'l-Ḥasan as-Sāmīrī ad-Danafī*. See *B. M. A. C.*<sup>2</sup>, Nos. 53 and 54, pp. 35-36. [Ff. 8 of 15'0 × 10'0 c. and about 25 ll.]

**1374****Add. 2634**

A Genealogical Roll of Arab Tribes, in four pieces, of which the ends are for the most part so torn and frayed that it is impossible to say whether they are continuous or not. The width is between 14 and 14½ inches throughout; the length of the longest piece is about 18 feet; of the next, 16 feet; of the third, between 10 and 11 feet; while the shortest and most tattered is only about 5 feet long. The writing is a large, bad, sprawling naskh, the headings being written in a lighter-coloured ink.

**1375****Add. 3210**

A general history, in Arabic, from the beginning of the world to about A.D. 1260, by *Abu'l-Faraj Gregorius*, better known as Bar-Hebræus, bearing on the first page the following inscription:—"The Mekteb Zebenee of Gregorius Abool Furuḡ, translated from the original Syriac into Arabic, from the original existing in the Library of Deyr Zaaferan near Mardin by Escoff Stephan of Jezireh, in 1865. The original Syriac work is very incomplete. Most important lacunæ exist, as is shewn in this translation. A perfect copy exists, I am told, with the Jacobites at Damascus. Diarbekr, August, 1865, J. G. Taylor." The work appears to be an Arabic version of the *كُتُبُ دَهْلِيَّةِ* (Kethābhā dhē makh-

*ṭebhānūth zabhnē*), edited in Syriac by Bruns and Kirsch, with Latin translation, 1789. It contains a number of genealogical and chronological tables. [Ff. 178 (115<sup>b</sup>–178 and several smaller groups of pages blank) of 34·4 × 24·8 c. and 40 ll.; small, neat ruq'a; rubrications; copious pencil annotations in English in the margins.]

## (IV) GEOGRAPHY AND TOPOGRAPHY.

1376

Dd. 11. 14

"Tres libri, de templis Meccæ, Medinæ et Hierosolym : et eorum visitatione," viz.:—

(1) A Turkish work in ten chapters on Mecca, its history, topography and antiquities; and on the Rites of the Pilgrimage by *Muḥammad al-Yamanī*, beginning:—

الحمد لله الذى جعلنا أُمَّةً لِحَبِيبِهِ مُحَمَّدٍ عَلَيْهِ الصَّلَاةُ وَ  
السَّلَامُ وَ أَقْبَلْنَا لَصَحَّةِ عِبَادَتِنَا آلَخ

(2) A similar work, also in ten chapters, on Medina, beginning:—

الحمد لله ربّ العالمين و الصَّلَاةُ و السَّلَامُ عَلَى خَيْرِ خَلْقِهِ  
سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ وَ صَحْبِهِ أَجْمَعِينَ، قِجَانِكَ فَضَائِلُ مَكَّدَن  
فَارِغِ أَوْلَنْدِيَسِهْ شَمْدِي شُرُوعِ أَوْلَنْدِي فَضَائِلِ مَدِينِيهِ آلَخ

(3) A similar work, also in ten chapters, on Jerusalem, beginning, after the doxology:—

قِجَانِكَ فَضَائِلِ مَدِينَدَن فَارِغِ أَوْلَنْدِيَسِهْ شُرُوعِ أَوْلَنْدِي شَمْدِي  
فَضَائِلِ بَيْتِ الْمُقَدَّسِ آلَخ

[Ff. 108 of 20·2 × 14·0 c. and 11 ll., of which the *first* part occupies ff. 1–30<sup>a</sup>; the *second*, ff. 30<sup>b</sup>–63<sup>a</sup>; and the *third*, ff. 63<sup>a</sup>–107<sup>a</sup>. Fair naskh, pointed, rubrications. Not dated. Scribe, Yūsuf b. 'Abdu'llāh.]

1377

Add. 443

A list of Moorish place-names, with the meaning (where such could be ascertained) and four various transcriptions or Europeanised forms of each, the whole forming 6 columns, 3 on one page, and 3 on the page opposite, beginning:—

“*Selhin. Sallee-holy. Sallee. Salt. Selkin.* سَلْحِينْ”

[Ff. 23 of 36·0 × 23·3 c. and 14 ll. The MS. contains a mere list of names, arranged in no apparent order, and without any geographical particulars.]

1378

Add. 1074

“Nomenclature des Villages de toutes les Provinces de l’Egypte. An 1802 ou 10 de la R<sup>que</sup>. Transcript par le Citoyen Delaporte, Membre de la Commission des Arts de l’Egypte.” The MS. comprises pp. 172 of 31·5 × 22·0 c. and 21 ll. Each page is written in 2 columns, the Arabic names on the right, the French transcription on the left. The provinces (*wilāyāt*) are in the following order:—(1) *Sharqiyya* (p. 1); (2) *Manṣūra* (p. 19); (3) *Qalyūb* (p. 37); (4) *Buḥayra* (p. 45); (5) *Aṭṭfāhiyya* (p. 61); (6) *Gharbiyya* (p. 65); (7) *Manūfiyya* (p. 91); (8) *Girgē* (p. 109); (9) *Manfalūtiyya* (p. 117); (10) *Fayyūm* (p. 121); (11) *Bahnasā* (p. 126); (12) *Ashmūnīn* (p. 139); (13) *Gīzē* (p. 145); (14) *Ashnā* (p. 151); (15) *Asyūt* (p. 155); (16) *Qanā* (p. 163); and a continuation of *Girgē* (No. 8 *supra*).

1379

Add. 3272

“Transcripts from Bodleian MSS. respecting the History of Abyssinia, from Costard’s papers.” These transcripts fill ff. 48 (of 16·1 × 10·1 c. and 16–20 ll.), and represent extracts (numbered 8, 10 and 11, comprising ff. 1–24, 25–36, and 37–48 respectively) from three different works, of which the first begins:—

هذه كانت من سبي جيش ابرهة صاحب الفيل آتخ

the second :—

لَقَوْلِ بَعْضِهِمْ شَعْرٌ يَا حَبُوشَ أَنْتُمْ حَلَاوَةٌ يَا قَنَادِيلَ الذَّهَبِ  
كَمْ مَلَائِكَةٍ مِنْ سُلَاطِينٍ كَمْ قَتَلْتُمْ مِنْ عَرَبٍ

the third, though marked No. 11, appears to run straight on from No. 10, the same poem being continued across from f. 36<sup>b</sup> to f. 37<sup>a</sup>. The writing is clear, and fairly good for a European. Most of the leaves have previously been used for Greek and Latin translations and compositions, so that generally only one side of them is used for these transcripts.

## (V) SCIENCE.

### (i) ASTRONOMY AND CALENDARS.

1380

Dd. 4. 14<sup>3</sup>

Fragments of different calendars, Arab, Syrian, Greek, &c. [For description of MS., see No. 250 *supra*. This portion occupies ff. 252-254.]

1381

Dd. 10. 8

A calendar of the Syrian months from Ādhar (March) to Shubāt (February), with their correspondences with the Muḥammadan months, accompanied by some explanatory notes in Turkish, and a few cabalistic squares and magical formulæ. [Ff. 9 of 24·2 × 15·9 c.; main entries in naskh; notes in margin; rubrications. The dates A.H. 1011, 1012, 1060, 1082 and 1091 occur on f. 2<sup>b</sup>.]

1382

Add. 288

A Turkish Almanac or Calendar-roll, measuring 11·4 c. in width and about 140 c. in length, and containing thirteen panels or compartments and an illuminated gilt 'unwān. According to a colophon inside the flap, it was transcribed in A. H. 1216 by Sulaymān called Hikmatī, and as rules are

given at the end for finding the direction of the *qibla* in Constantinople and the adjacent countries, it may be presumed to have been transcribed there. It is written in a very neat, small naskh, and has illuminations and rubrications throughout.

1383

Add. 2902

A small Almanac, or Calendar, of the Coptic months and festivals, with other chronological memoranda, comprising ff. 8 of 13.5 × 11.0 c., and described in a pencil note on the cover as written by one Ḥusayn Yaḥyā. Each month occupies a page, the page being ruled in seven columns, of which the first (on the right) gives the dates, and the others the times of the following seasons of each day:—عشا, امساك, فجر, شروق, ظهر, and عصر. The memoranda are in the margin. The handwriting is a neat Turkish naskh; rubrications; dated A. H. 1244.

1384

Add. 3527

A treatise on Astrology, in Persian, by Ḥusayn b. 'Alī al-Bayhaqī al-Kāshifī, wanting the first leaf, and followed by several astrological tables. Begins, after the doxology, which is missing:—

چنین گوید فقیر حقیر حسین بن علی البیهقی المشهور  
بالکاشفی، امد الله باللطف الخفی، که چون بمدد و دستیاری  
رفیق توفیق و پایمردی معادن تحقیق شش رساله که آثار انوار  
آن احاطه جهات سته نموده در علم نجوم ساخته و پرداخته  
شد آخ

This is followed (ff. 183<sup>b</sup>–211) by another treatise on “deduction” (استخراج) by Muḥammad Amīn b. Ḥasan 'Alī, which is again followed by tables. [Ff. 224 of 17.6 × 11.5 c. and 19 ll.; small, neat ta'liq, with rubrications in first part; poorer ta'liq in latter part; the date A. H. 1014 is given in the colophon on f. 150<sup>a</sup>.]

## (ii) BOTANY, MEDICINE AND GASTRONOMY.

1385

Ee. 5. 7

"Botanicum antiquum," a series of coloured drawings of plants and (at the end) a few reptiles and insects, with their names in Hebrew, Greek, Arabic, and, in some cases, Turkish. The versos of the pages are blank. The title-page bears the following inscription:—"Botanicum antiquum Græcum-Hebræum-Arabicum-Turcicum. Smyrnâ Asiæ portabatur, anno MDCLXXXII." There is also a book-plate inscribed, "Ex dono D<sup>ni</sup>. Thomæ Adams, benedictæ memoriæ, Militis et Baronetti, Fundatoris Lecturæ Arabicæ." The book contains no descriptions or remarks. [Ff. 385 of 33'0 × 23'2 c.]

1386

Dd. 12. 1

A collection of Arabic works on Medicine, described as "Galenī commentarius (Arabicus) in quosdam libros Hippocratis." There is also a running super-commentary by 'Alī [b. Riḍwān]. The *first book* begins in the middle of the second *Maqāla* (dealing with parturition and gynæcology). The colophon of this and the title of the next *Maqāla* run as follows:—

تَمَّتْ تَعَالِيقُ الْمَقَالَةِ الثَّانِيَةِ مِنْ كِتَابِ الْإِحْنَةِ لِبَقْرَاطٍ تَفْسِيرِ  
جَالِينُوسِ

المقالة الثالثة من تعاليق كتاب الإحنه لبقرات تفسير جالينوس  
قوبلت بالأصل بخط المؤلف رحمه الله و المسلمين اجمعين

A note of 'Alī (further described as b. Riḍwān on f. 21<sup>a</sup>), the Arabic translator, on f. 18<sup>b</sup> mentions a case which he saw in Egypt in A. H. 426 (= A. D. 1035). The *second book* (f. 22<sup>a</sup>) is the *كتاب طبعة الانسان* of Galen. This is followed (f. 34<sup>b</sup>) by (3) the *كتاب الاسابغ* of Hippocrates, with comm. of Galen; this in turn (f. 36<sup>a</sup>) by (4) the *كتاب الامراض البلدية*; this (f. 37<sup>a</sup>) by (5) the *كتاب البلدان و المياه و الاهوية لابقرات*. On f. 50<sup>b</sup> are enumerated 12 of Hippocrates's works, viz.:—

١ كتابه في الإلحاح، ٢ كتابه في طبعة الإنسان، ٣ كتاب  
 الأهوية، ٤ كتاب الفصول، ٥ كتاب مقدمة المعرفة، ٦ كتاب  
 الأمراض الحادة، ٧ كتاب أوجاع النساء، ٨ كتاب الأمراض الوافدة،  
 ٩ كتاب الإخلاط، ١٠ كتاب الغذاء، ١١ قاطيطريون، ١٢ كتاب  
 الجراحات

This is followed by (6) Notes on the *Kitābu'l-Fuṣūl* of Hippocrates (ff. 51-83<sup>a</sup>) in seven sections; (7) Notes (تعاليق) on the *Kitābu Taqdimatū'l-Ma'rifat* of Hippocrates (ff. 83<sup>b</sup>-97<sup>b</sup>) in three sections; (8) Notes on Hippocrates's work on Acute Diseases (ff. 98<sup>a</sup>-112<sup>a</sup>) in three sections; (9) Notes on Hippocrates's work on the Diseases of Women (ff. 113<sup>a</sup>-127<sup>a</sup>); (10) Notes on the كتاب ابديمييا, or Treatise on Epidemic Diseases (ff. 127<sup>b</sup>-196<sup>b</sup>) in eight sections; (11) A Treatise on the Weights and Measures used in Medicine by عيسى بن ماسه (ff. 197<sup>a</sup>-197<sup>b</sup>); (12) Notes on Hippocrates's *Kitābu'l-akhlāt* (ff. 198<sup>a</sup>-213<sup>b</sup>); (13) Notes on the *Kitābu'l-Ghidhā* of Hippocrates (ff. 214<sup>a</sup>-226<sup>b</sup>); (14) Notes on the كتاب قاطيطريون of Hippocrates (ff. 226<sup>b</sup>-241<sup>a</sup>). Concerning the Arabic translator and commentator, Abu'l-Ḥasan 'Alī b. Riḍwān, see Wüstenfeld's *Geschichte d. Arabischen Aerzte* (Göttingen, 1840), No. 138, pp. 80-82. He died in A. H. 453 or 460 (A. D. 1061 or 1068). [Ff. 244 of 18'3 × 13'0 c. and 17 ll.; large, good old naskh of thirteenth or fourteenth century; rubrications; not dated.]

1387

Gg. 5. 28

A fragment of a work on *Materia Medica*, consisting of a few leaves only, beginning abruptly in the middle of Maqāla i with the words—عشر مثقالاً لبن الخشخاش وهو الافيون, and extending to Maqāla xi. There is no colophon, but the writing is ancient, probably about the thirteenth century. [Ff. 21 of 24'3 × 17'0 c. and 23 ll.; fair naskh, overlinings in red.] The fragment is probably from the *Qarābādīn* of *Badru'd-Dīn al-Qalānīsī*: see *B.M.A.C.*<sup>2</sup>, No. 796, 1, pp. 540-541.

1388

Add. 301

Part (Maqālas iii-xii) of a work on Medicine, which appears, from the colophons at the end of several sections, to be entitled *Uṣūlu'l-jawāhiri'l-maknūna wa'l-'ulūmi'l-makh-zūna*. The author's name has been purposely obliterated in part wherever it occurs. So far as legible, it appears to read *Muḥammad b. 'Umar (?) b. Muḥammad b. ad-Dāya (?)*. The MS., dated A. H. 600, is written in a very fine old naskh, and contains ff. 127 of  $24\cdot8 \times 18\cdot0$  c. and 15 ll.; rubrications. It begins:—

القول فى الغال و الزجر على راي الهند يشبهون الادمى  
بالعالم الاكبر يعنون الفلك،، زعموا ان كل شى من جسد  
الانسان لا . . . وا من المشاكلة لشى من اجزاء العالم آخ

Maqāla iii, which discusses the influences of the days, months and seasons, celestial signs, such as rainbows, comets, eclipses, and the like, ends on f. 36<sup>a</sup>. It is followed by chapters on hygiene (f. 36<sup>b</sup>), *مواليد السنة* (f. 38<sup>b</sup>), pathology (f. 81<sup>b</sup>), symptoms (f. 109<sup>a</sup>), on the purchase of slaves, and the signs of health in them (f. 117<sup>a</sup>), on physical signs, and especially on the indications afforded by the urine.

1389

Add. 3196

A volume containing a number of medical prescriptions and culinary recipes, in Persian. See *P.C.*, No. cccxlii, pp. xxxix–xl.

1390

Add. 3511

Another treatise on Medicine, including many prayers and magical formulæ, &c., which seems to be the work of a disciple of *Shaykh Dā'ūd al-Anṭākī* (see Nos. 1242–1244 *supra*), whose name is mentioned in the preface. Begins, after the doxology:—

• هذا آخر ما وقع اعين الناظرين عليه و اشتهر نقصها بالتصريح  
و الإشارة اليه آخ



[Ff. 116 of 25·3 × 17·9 c. and 31 ll.; good, clear, modern naskh; rubrications; no date or colophon.]

1391

Add. 3516

Part (chapters xiii-xlii) of a comprehensive work on Medicine, of which the greater portion at any rate appears to be by Muḥammad ibn Zakariyyā ar-Rāzī. Sundry separate treatises and monographs by him, and one by Ibn Sīnā (Avicenna) are incorporated in the work. [The MS., which is defective at both beginning and end, comprises ff. 235 of 22·9 × 17·8 c. and 25 ll., and is written in large, fairly legible, naskh hands of approximately the same type and period, viz. the thirteenth or fourteenth century of our era.] The first complete section in this volume treats of diseases of the chest and lungs, pleurisy, pericarditis, &c. On f. 6<sup>a</sup> is cited (in ch. xv) Avicenna's treatise on palpitation of the heart. The latter part of the book deals with food and dietetics, concluding (f. 230<sup>b</sup>) with "injunctions to cooks" (وصايا الطبّاخين).

1392

Add. 3518

A collection of medical tracts in Persian, of which the most important are two, viz.:—(1) a dictionary of drugs, arranged in alphabetical order (ff. 4<sup>b</sup>–104<sup>a</sup>) by *Mudhaffar b. Muḥammad al-Ḥasanī ash-Shifā'ī* (ff. 156–257). (2) A Commentary, entitled *Wāfiya*, on a medical work called *Qānūncha*. The first, written throughout in excellent nasta'liq, and dated Sunday the 22nd of Dhu'l-Qa'da, A. H. 1088, begins:—

الحمد لله العليم الحكيم و الصلوة على من اوتى الحكمة و  
الكتاب الكريم و هو يشفى بلطفه السّقيم و اّنه لعلی خلق عظیم  
و آله الهادين الى صراط مستقيم و بعد، پوشيده نماند كه  
فقير حقير مظفر بن محمد الحسنی الشفائي در مدت مدید  
ترکیمی چند در معالجت امراض كه از آن كثریزی نبود جمع  
كرده بود آآخ

The second, defective at both ends, begins thus after the doxology :—

أما بعد، بدان اعزك الله في الدارين كه اين مختصریست  
نام نهاده شده بواقیه در بیان معانی و حل مبانی کتاب  
قانونچه آخ

This portion of the MS. is written in large, clear naskh. [Ff. 257 of 21'0 × 12'3 and 16-19 ll.]

1393

Add. 3521

Two medical treatises in Persian. The *first* is acephalous, and contains no indication of title or author's name ; it is a sort of Medical Dictionary of diseases, their symptoms and treatment ; comprises ff. 1-57<sup>a</sup> of the volume ; is written in a rather cursive ta'liq, and bears the date A. H. 1241. The *second* is a treatise on Therapeutics by Muḥammad 'Abdu'llāh al-Ḥakīm entitled, apparently, *al-Mujarrabātu'sh-shūfiya*, of which the Preface, written in Arabic, begins :—

الحمد لله شافي الاسقام و الحكيم الكافي الامام المفيد  
للجواهر آخ

This second part of the MS. occupies ff. 58<sup>b</sup>-107<sup>a</sup>, and is written in a good, clear naskh, not dated. [Ff. 107 of 20'7 × 15'0 c., and 19-21 ll.; rubrications.]

1394

Add. 3526

A Pharmaceutical Dictionary, in Persian, defective both at the beginning and at the end, and lacking many pages elsewhere, notably the whole of the letters ا, ه, and ی. There is no indication of authorship, title, or date of transcription. The first article is بصل الزیز, and the last of the alphabetical portion ورس. The end of the book (ff. 166-180) contains the prescriptions for various pills, confections, &c. [Ff. 180 of 24'8 × 17'3 c. and 20 ll.; poor but legible nasta'liq; rubrications.]

## (iii) OCCULT SCIENCES.

**1395** **Dd. 6. 91**

Six treatises, in Arabic and Persian, on the Quadrant, Astrology, Geomancy, &c. See *P. C.*, No. cxxxix, pp. 215-217.

**1396** **Ll. 6. 16**

Two Arabic treatises (the first lacking the beginning, the second the end; both anonymous) on Geomancy. The first ends on f. 38<sup>a</sup>, and is dated Monday the 20th of Ramaḍān, A. H. 902. Its title is there given, in another hand, as *Kitāb-i-Zayarjāsabī* (کتاب زیرجاسبی). [Ff. 70 of 17·7 × 12·7 c. and 11 ll.; large, clear naskh; rubrications.]

**1397** **Ll. 6. 27<sup>4</sup>**

A few talismans and magical formulæ, in Turkish and Arabic, occupying ff. 110-112 of the MS. described above under Nos. 1207, 1210 and 1339.

**1398** **Add. 223**

A collection of talismans, charms and magical formulæ. See *P. C.*, No. cxxxiv, p. 221.

**1399** **Add. 1086**

Alchemical prescriptions and formulæ. See *P. C.*, No. cxxxv, pp. 221-223.

## (iv) PHILOLOGY.

(a) *Dictionaries.***1400** **Dd. 1. 23**

A Dictionary of Arabic and Turkish words and expressions (mostly drawn, as it would appear, from the Polyglot Bible and the Qur'ān, to which references are given) with explanations in Latin. The dictionary (or rather, the collection of materials for such) is not complete, many pages being devoid of entries. The volume would, in fact, be more

correctly described as a lexicographical note-book of large size. [Ff. 150 of 42·8 × 31·2 c.; each page ruled in 3 columns, besides a margin.]

1401

Dd. 3. 54

A Persian-Latin Lexicon, probably by Castell. See *P.C.*, No. clxv, pp. 248–249.

1402

Gg. 6. 39

An Arabic-Turkish vocabulary, the Arabic roots arranged firstly according to the final radical, and, under that, according to the second. No preface or title. [Ff. 148 of 21·0 × 14·9 c. and 9 ll.; fair nasta'liq; rubrications; dated A.H. 929.]

1403–1411

Hh. 6. 1 Hh. 6. 2

Hh. 5. 1–Hh. 5. 7

*Lexicon Arabicum à Guilelmo Bedwelli.* Bedwell's Arabic-Latin Lexicon, presented to the Library by the author in A. D. 1631 (see *P.C.*, p. xii, n. 1). Of these nine volumes (numbered i–ix) the first two are of a smaller size than the others, and form the first part of another Lexicon. Of these two vols., **Hh. 6. 1** (أ—إ) comprises pp. 594 of 20·1 × 15·6 c. and 17 ll.; while **Hh. 6. 2** (ب—هـ) comprises pp. 632 of 19·6 × 15·4 c. and 17 ll. The writing, both Arabic and Latin, is good, clear, and scholarly. The other seven volumes (**Hh. 5. 1–Hh. 5. 7**) form a complete Lexicon, the letters standing in the *abjad* order. They are nearly uniform in size, the pages measuring about 31·2 × 20·0 c. Many additional slips have been inserted between the pages. **Hh. 5. 1** (really vol. i, but marked iii) comprises about 1070 pp. and contains the letters و—ا. **Hh. 5. 2** (really vol. ii, marked iv) contains 750 pp. (ط—و). **Hh. 5. 3** (really vol. iii, marked v) contains 696 pp. (م—و). **Hh. 5. 4** (really vol. iv, marked vi) contains 942 pp. (س—م). **Hh. 5. 5** (really vol. v, marked vii) contains 890 pp. (ف—ع). **Hh. 5. 6** (really vol. vi, marked viii) contains 258 pp. (ق—ص). **Hh. 5. 7** (really vol. vii, marked ix) contains 986 pp. (ت—ق). The clear, neat writing is uniform throughout. There is no preface or introduction.

1412

Ll. 5. 26

An Arabic vocabulary, with interlinear Turkish glosses, beginning:—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حَقَّ حَمْدُهُ عَلَى كُلِّ نَعْمٍ مَسْبُوغَةٍ  
لِعِبَادَةِ أَكْرَمِهَا الْعَقْلِ وَ فَهَرِ كِتَابِهِ الْمَنْزِلَ إِلَى رَسُولِهِ مُحَمَّدٍ آلِخ

[Ff. 174 of 21·2 × 15·5 c. and 7 ll. (besides the glosses); poor nasta'liq; rubrications; dated A. H. 936.]

1413

Add. 253

The beginning (letter 1 only) of a Persian-Latin Lexicon. See *P. C.*, No. clxvi, pp. 249–250.

1414

Add. 444

A Turkish-Latin Vocabulary. The slips on which the Turkish words and their explanations are written are pasted on the pages. Some of the explanations are in English, German, &c. This vocabulary occupies pp. 233 of 31·8 × 19·8 c. The rest of the pages in the volume are blank, save two or three at each end, containing transcripts from the History of Farishta, &c.

1415

Add. 590

An Italian-Arabic Vocabulary. [Ff. 500 of 10·4 × 7·8 c. and 13 ll. The Italian is written on the opposite page to the Arabic, the Italian words being arranged alphabetically from A to Z. Completed on November 22, A. D. 1672.]

1416

Add. 1094

An Arabic Vocabulary, based, apparently, on the *Qāmūs*; for the title-page bears this inscription:—

كِتَابُ الْحَوَاشِي فِي بَعْضِ الْأَشْيَاءِ مِنْ كِتَابِ الْقَامُوسِ

The words are arranged in classes, the *first* containing celestial objects and phenomena; the *second*, things appertaining to man and the animal world, &c. [Ff. 372 of 18·8 ×

13·5 c. and 9 ll.; poor nasta'liq; the ink has greatly eroded the paper in many places. At the end is a tract on Arabic Grammar, "*Ex codicibus Joannis Angeli.*"]

1417

Add. 2904

Some of Dr Badger's materials for his *English-Arabic Lexicon*, including the letters A—DEC. The volume (from the end of which a number of leaves have been excised) comprises 247 pp. of 30·4 × 22·8 c. and about 22 ll. It is entirely in Dr Badger's clear, neat writing, and is evidently a fair copy, as there are hardly any corrections.

1418

Add. 2905<sup>a-k</sup>

The original Manuscript of Dr George Percy Badger's *English-Arabic Lexicon*, in ten uniform volumes (marked a—k), containing the actual "copy" supplied to the printers from Sept. 18, 1877 to the date of publication (1881). The letters contained in each volume are as follows:—A, B in i; C in ii; D, E in iii; F, G, H in iv; I, J, K in v; M, N, O in vi; P, Q in vii; R in viii; S in ix; T—Z in x. [The pages measure 32·1 × 20·3 c., and comprise about 34 ll.]

1419

Add. 3174

A Syriac-Arabic Dictionary "in the main an abridgement of Bar 'Alī" (note by the late Professor W. Wright). [Ff. 178 of 22·1 × 16 c. and 20 ll.]

1420

Add. 3486

A Persian-Turkish Lexicon, defective at beginning and without date, colophon, title, or author's name. The last word explained is *پهیدن طبراق آشه آقمق*. [Ff. 104 of 21·1 × 14·5 c. and 23 ll.; fair Turkish nasta'liq; rubrications; ends with a calendar of the years A. H. 941–967.]

(b) *Grammars.*

1421

Dd. 6. 21

A volume containing 3 grammatical tracts, and comprising ff. 82 of 18·9 × 13·9 c. and 13 ll., written in a fair nasta'liq, with rubrications. It contains:—

(1) The *Marāḥi' l-arwāḥ* (ff. 1<sup>b</sup>-43<sup>b</sup>). See No. 1030 *supra*, and *B.M.A.C.*<sup>1</sup>, p. 233<sup>b</sup>, ii.

(2) The *Kitābū't-taṣrīf* (ff. 44<sup>b</sup>-62<sup>a</sup>) of 'Izzu'd-Dīn Zanjānī († A. H. 655). See *B.M.A.C.*<sup>1</sup>, p. 233<sup>b</sup>, iii. Another copy in Add. 417 (ff. 1-40). See *P. C.*, p. 262, and p. 164 *supra*.

(3) The *Maqṣūd* (ff. 63<sup>b</sup>-82<sup>a</sup>) ascribed to the Imām Abū Ḥanīfa. See *B.M.A.C.*<sup>1</sup>, *loc. cit.*, iv, and pp. 174-5 *supra*.

## 1422

Dd. 10. 6

An Arabic Grammar, in Arabic, with Persian and Turkish interlinear glosses. See *P. C.*, No. clxxiv, pp. 258-259.

## 1423

Dd. 11. 19

A volume containing 4 grammatical tracts, and comprising ff. 150 of 20.2 x 13.6 c., written in different fairly good naskh hands. It contains:—

(1) The *Kāfiya* of Ibnu'l-Ḥājib (ff. 1-62). See Nos. 880-883 *supra*. The colophon is dated A. H. 974. Scribe, Sha'bān b. Ibrāhīm. Written at Amasia.

(2) A Commentary on some grammatical work, apparently the *Miṣbāḥ* of Abū'l-Fatḥ Nāṣir al-Muṭarrizī († A. H. 610), beginning:—

قوله أما بعد أما كلمة متضمنة بمعنى الشرط آخ

(ff. 63-82). Some pages are missing. Dated A. H. 975.

(3) The *Miṣbāḥ* of al-Muṭarrizī (ff. 83-138). See *B.M.A.C.*<sup>1</sup>, p. 231<sup>a</sup>, iii, and Nos. 1052-1054 *supra*. Dated A. H. 973. Scribe, Jalāl b. Ḥusayn al-Atābakī.

(4) The *Mī'at 'āmil* of 'Abdu'l-Qāhir b. 'Abdu'r-Raḥmān al-Ḥurjānī (ff. 139-150). See p. 192 *supra*.

## 1424

Ff. 6. 25

A Commentary on the *Kitābū't-taṣrīf* of 'Izzu'd-Dīn Zanjānī, beginning:—

اعلم ان التصريف فى اللغة التغيير... آخ اقول اعلم ان  
من جملة العلوم العربية آخ

[Ff. 86 of 14'3 × 10'0 c. and 17 ll.; fair *nasf* 'līq; rubrications. Dated Ramaḍān 1, A. H. 1024; scribe, Islām b. Ra'īs.]

1425

Ff. 5. 11<sup>1</sup>

A treatise on Arabic Grammar (identical, apparently, with that described on p. 233<sup>b</sup>, v, of *B. M. A. C.*<sup>1</sup>), beginning:—

الحمد لله الذى صرف قلوبنا بالعلم والعرفان، و الصلوة  
على نبيه المبعوث بالرحمة والاحسان، و على آله و اصحابه  
ذوى الامن و الامان، و بعد، فاعلم ان ابواب التصريف خمسة  
و ثلثون باباً آخ

[Ff. 28 of 20'3 × 15'8 c. and 13 ll.; large, clear *naskh*; rubrications; no date or colophon.]

1426

Ll. 6. 22

A volume containing the following grammatical treatises:—

(1) The *Kitābu't-Taṣrīf* of 'Izzu'd-Dīn Zanjānī (pp. 1-26; ff. 1-20).

(2) Another copy of the *Marāḥi'u'l-arwāḥ* by Aḥmad b. 'Alī b. Mas'ūd (pp. 27-52, ff. 22-52).

(3) A treatise on the Particles (pp. 1-12, ff. 53-62), beginning:—

و بعد، فانّ العوامل فى النحو و هى تنقسم الى قسمين  
لفظية و معنوية آخ

[Ff. 66 of 17'2 × 12'0 c., 15 ll.; clear, fairly good European *naskh*; no date or colophon.]

1427

Ll. 6. 23

A volume containing the following grammatical treatises:—

(1) The *Kāfiya* of *Ibnu'l-Hājib* (ff. 1-61), with copious interlinear and marginal glosses.



(2) The *Miṣbāḥ* of *al-Muṭarrizī* (ff. 62-99).

(3) The *ʿAwāmil* of *ʿAbdu'l-Qāhir al-Ḥurjānī* (ff. 100-110).

[Ff. 110 of 17·6 × 12·3 c. and 9 ll.; good naskh; no date or colophon.]

1428

Mm. 1. 31

A note-book of 145 ff. of 23·5 × 8·3 c., containing paradigms of Arabic verbs, lists of words, short sentences in colloquial Arabic, and the like, with some glosses and translations in Latin and Italian. Neat, clear European naskh hand. Many pages blank.

1429

Mm. 6. 2

Two treatises on Arabic Grammar. The first (ff. 1<sup>b</sup>-25<sup>a</sup>) is in verse, and begins:—

اقول من بعد افتتاح القول ' بحمد ذى المط... ل الشديد القول

and comprises about 373 couplets. The second (ff. 25<sup>b</sup>-53<sup>a</sup>) is in prose, is entitled *Kitābu'l-Muqaddamatī'l-Muṭarrisiyya fi'n-naḥw wa'l-ʿarabiyya*, and begins:—

اقسام الكلام ثلاثة اسم و فعل و حرف جاء لمعنى و لكل واحد من هذه الكلم خواص يختص بها و تدل عليها

[Ff. 53 of 18·4 × 13·5 c. and 11 ll.; large, good naskh, with rubrications; dated Wednesday, 12th of Rabīʿ I, A. H. 847.]

1430

Mm. 6. 19

*Grammatica Arabica* Gulielmi Postelli. The beginning of an Arabic Grammar, in Latin, by William Postell. [Pp. 32 of 19·8 × 15·0 c. and about 28 ll. Neat, scholarly hand. Breaks off abruptly at the end.]

1431

Oo. 6. 43

Six grammatical treatises in Arabic and Persian. See *P. C.*, No. clxxvi, pp. 260–262.

1432

Oo. 6. 75

A volume of 272 written pages of 20'0 × 15'6 c., thus described on a sheet of paper lying loose within the leaves. "*Tria ultima S. Matthæi capita, de Passione, Morte, et Resurrectione Christi, Arabice, juxta editionem Societatis ad Christianam Scientiam promovendam institutæ, Anno Dom. 1727: cum Punctis, versione Latinâ, et Analyti Regulis Grammaticæ Arabicæ congruâ Londini editæ 1730. His adduntur* LOCMANI FABULÆ *cum Erpenii versione et notis, recensione Golii, et versione editoris quarundam vocum dialecto Arabicæ magis consona, et celeberrimum illud Carmen ABI ISMAELIS TOGRAI Arabice, cum versione Latinâ, Notis et Praxi Grammaticâ doctissimi Edwardi Pocock, LL. HEBR. ET ARAB. apud Oxonienses Professoris.*" Chs. xxvi–xxviii of St Matthew occupy ff. 1–20 (pp. 1–19 and 1–19); the Notes on these, pp. 20–92; the 37 Fables of Locman, pp. 95–178; the *Carmen Tograi*, or *Lāmiyyatu'l-'Ajam*, pp. 180–252. The volume bears at the beginning this inscription:—"This Book for my Nephew Leonard Chappelow."

1433

Qq. 76

The *Kitābu't-taṣrīf* of 'Izzu'd-Dīn Zanjānī (ff. 1–87), followed by another copy of the same with running commentary and translation in Persian. See *P. C.*, No. clxxv, pp. 259–260.

1434

Add. 416

Another copy of the *Kāfiya* of *Ibnu'l-Hāḍib*. [Ff. 118 of 21'5 × 17'4 c. and 5 ll.; large, clear, ugly Indian ta'liq; overlinings in red; no date or colophon.]

1435

Add. 417

Seven treatises (one in Persian, the rest in Arabic) on Arabic grammar and Logic. See *P. C.*, No. clxxvii, pp. 262–3.

1436

Add. 786

حاشية الشيخ عبد الرحمن بن العارى على الشيخ خالد الزهرى

Gloss (*Hāshiya*) of Shaykh 'Abdu'r-Raḥmān b. al-'Ārī on the Commentary of Shaykh Khālīd b. 'Abdu'llāh b. Abū Bakr al-Azhārī (d. A.H. 905) on the *Ajurrūmiyya*, beginning:—

حمداً لمن منح الناحين نحو بابيه ما يشاء من جزيل  
عطايه و جميل ثوابه آآخ

[Ff. 48 of 20·8 × 15·0 c. and 21 ll.; clear naskh; rubrications; dated Rabi' I, A.H. 1119; scribe, Yūsuf b. al-Ḥājj 'Abdu'llāh b. Shaykh Yūsuf.]

1437

Add. 798<sup>1</sup>

For description of MS. (ff. 7-97) see No. 11 *supra*. Of the remaining leaves, ff. 1-2 are blank; f. 3<sup>a</sup> contains some scraps of verse; ff. 3<sup>a</sup>-6<sup>b</sup> contain an Arabic poem by 'Abdu'r-Raḥmān on the *Ajurrūmiyya*, beginning:—

قال الذى يرجو من الله الولى

1438

Add. 1072<sup>2</sup>

Of this MS. (described under No. 1054 *supra*) ff. 27-34 contain the well-known treatise on the Arabic particles commonly called the '*Awāmil* or *Mi'at 'āmil*. See p. 192 *supra*, last paragraph.

1439

Add. 1085

A volume containing 5 grammatical tracts, viz.:—

(1) The *Marāḥiṭ-l-arwāḥ* of Aḥmad b. 'Alī b. Mas'ūd (ff. 1-40). See *H. Kh.*, No. 11758, and Nos. 1030-1032 *supra*.

(2) The *Kitābu't-taṣrīf* of 'Izzu'd-Dīn Zanjānī (ff. 41-58). See *B. M. A. C.*<sup>1</sup>, p. 233<sup>b</sup>, &c., and p. 164 *supra*.

(3) The *Maqṣūd*, ascribed to the *Imām Abū Ḥanīfa* (ff. 59–77). See *B. M. A. C.*<sup>1</sup>, *loc. cit.*, and pp. 174–5 *supra*.

(4) Another copy of the *Kitābu'l-amthila* (ff. 78<sup>b</sup>–88<sup>b</sup>) contained in Ff. 5. 11<sup>1</sup> (No. 1425 *supra*). See *B. M. A. C.*<sup>1</sup>, *loc. cit.*

(5) *Al-amthilatu'l-mukhtalifa* (Paradigms of Arabic verbs) (ff. 89<sup>b</sup>–105<sup>a</sup>). Ff. 106 of 15'0 × 10'2 c. and 13 ll. Written in fair naskh. The date A. H. 1211 is given in the colophon of i (f. 40<sup>b</sup>). See No. 64 *supra*.

## 1440

Add. 1092

A volume containing:—

(1) Part of a philological treatise entitled *Tarjumān 'ala'l-lughati'l-'Arabiyya wa ma'rīfatihā 'ala't-ṭarīqati'n-naḥ-wiyya*, evidently composed by a Christian, of which the first part deals with the *ādābu's-salām*, or proper forms of salutation (pp. 5–13, and pp. 50–54).

(2) *Hikāyatu Zahrū'l-Azhār*, the story of *Zahrū'l-Azhār* ("the Flower of Flowers"), daughter of the King of Baghdad (pp. 13–49).

(3) Some detached verses of poetry (pp. 54–55).

(4) A brief account of the creation, especially of the heavenly bodies, such as the signs of the Zodiac, the Planets, &c. (pp. 56–62).

Pp. 62 of 21'5 × 14'3 c. and 13 ll.; clear but ungraceful naskh; rubrications. Transcribed in Rajab, A. H. 1171, A. D. 1758, in Malta, in the prison of *سجنوان* (? San Juan), by Sulaymān the Egyptian.

## 1441

Add. 2622

A volume containing the same five tracts on Arabic Grammar as Add. 1085 (No. 1439 *supra*), viz. (1) the *Marāḥ* (ff. 1–32); (2) the *Taṣrīf* of *'Izzu'd-Dīn Zanjānī* (ff. 33–45); (3) the *Maqṣūd* (ff. 46–59); (4) the *Kitābu amthila* (ff. 60–67); and (5) *al-Amthilatu'l-mukhtalifa* (ff. 70–88). [Ff. 90 of 17'3 × 11'1 c. and 13 ll.; neat, small nasta'liq, within borders ruled in gold; rubrications; not dated.]

(c) *Arabic Proverbs.*

1442

Ff. 5. 11<sup>2</sup>

A small collection of Arabic proverbs, beginning:—

و بعد فهذه امثال جارية على السن الناس  
الف ددق و لا سلام عليكم اذ كان ذراعك برّاش اقطعه  
آلخ

[Ff. 6 of 20·4 × 16·1 c. and 13 ll.; large, clear naskh; no date or colophon.]

(d) *Persian Philology.*

1443

Add. 329

A brief outline of Pahlavī grammar in Persian. See *P. C.*, No. xxxii, pp. 92–93.

(e) *Hindustānī Philology.*

1444

Add. 1083

“The original MS., prepared for the Press by Mr John Shakespear, of his *Hindustānī Grammar*.” It begins:—  
“The *Hindustānī*, called also *Hindī*, *Urdū* and *Rekhta*, is a dialect spoken amongst the Military especially, in most parts of India.” The paradigms of verbs extend as far as the Remote Conditional Past (ماضی شرطیہ بعید), or Pluperfect Subjunctive, of the verb *sunmā*, “to hear.” [Ff. 32 of 25·2 × 19·7 c. and 25 ll. The *Urdū* words are given almost exclusively in the *Devanāgarī* character.]

1445

Add. 1080

“Idiomatic Phrases from Dupep’s ‘Nature Displayed,’ prepared at Calcutta for the Press, but never published,” also (apparently) by Professor John Shakespear. Each page is divided into 3 columns, of which the right-hand column contains the English, the middle column the *Urdū*, and the left-hand column the Persian. This last is extremely unidiomatic and incorrect. [Ff. 57 of 40·75 × 34·0 c. and 18 ll.; clear, good hand in both characters.]

(f) *Calligraphy.*

1446

Add. 178

Specimens of calligraphy in the naskh hand, beginning with the isolated forms of the letters and their combinations, and ending with short sentences from the Qur'ān. [Ff. 22 of 23·5 × 17·0 c. Each page is divided by a vertical line into two halves, of which the left-hand one contains a line of large *thulth*, and the right-hand one a line of moderate-sized naskh. No date or colophon.]

1447

Add. 254

The Lewis Scrap-book ; a large volume containing specimens of various characters (including Arabic, Persian and Turkish), in many different hands, some by celebrated calligraphists. See *P. C.*, No. cxcv, pp. 285–286.

1448

Dd. 11. 5

A volume of ff. 16 of 20·6 × 14·3 c. and 7 ll. containing first the isolated letters of the Arabic alphabet, then the same in combinations of two, and on the last page a few sentences (the *abjad* and two or three short doxologies); all in naskh hand. Margins ruled in red, no colophon or date.

1449

Oo. 6. 36

An album of calligraphy (naskh hand), illuminated. See *P. C.*, No. cxciv, pp. 284–5.

## (VI) FERMĀNS, LETTERS AND OFFICIAL PAPERS.

(See also *Class X infra*, especially amongst the *Burckhardt papers*.)

1450

Add. 175

A Turkish *fermān*, framed, measuring 71·0 c. × 35·3 c., containing 14 lines, with the *tughrā* above and the signature below, dated the end of Jumāda II, A. H. 1072, and sanctioning the proposal of the English Ambassador, Lord Winchelsea,

to appoint a new consul, whose name appears to read "Samuel Taylor" in place of the actual Consular Agent, whose name seems to be "Anṭūn Ayrqūn," or perhaps "Īzaqsūn" (Isaacson) or "Īriqsūn" (Ericson).

1451

Add. 176

Another Turkish *fermān*, framed, measuring 37'6 × 53'0 c., written at Adrianople, without date or *ṭughhrā*, and addressed to King William III through the British Ambassador William Lord Bacon (?).

1452

Add. 461

Another Turkish *fermān*, framed. [This, formerly exhibited on the walls of the room marked BA, has been mislaid, and can now no longer be found.]

1453

Add. 462

Another Turkish *fermān*, 230'0 c. long in its greatest length, and 53'5 c. in width, dated the end of Jumāda I, A. H. 1031 (March, A. D. 1622), emanating from Sultān 'Uthmān b. Aḥmad b. Muḥammad ('Uthmān II, reigned A. H. 1027-1031), and containing 99 lines.

1454

Add. 1575

Another Turkish *fermān*, or *berāt*, 115'0 c. in length and 42'0 c. in breadth, dated the middle of Jumāda I, A. H. 1122, and appointing Thomas Bradley English Consul in Crete at the instance of the English Ambassador, Robert Motram.

#### (VII) POETRY AND ANTHOLOGIES.

1455

Dd. 4. 14<sup>2</sup>

For general description of MS. see No. 250 (pp. 46-47) *supra*. Ff. 248<sup>b</sup>-251<sup>a</sup> contain an Arabic *qaṣīda* by Shaykh Abū 'Abdi'llah Muḥammad b. Ibrāhīm b. Sulaymān as-Sufyānī (?), beginning:—

ساحيد ربّي طاعة و تعبدًا

1456

Dd. 5. 36

A collection of poems in Arabic, of which the first is anonymous, and begins:—

ابت الوصال مخافة الرقباء، و اتتك تحة مدارع الظلماء

Amongst the poets cited are *Ni'matu'llāh al-Ahwāzī*, *Ibn Muslim*, *Abū'l-'Alā al-Ma'arrī*, *Mutanabbī* (with explanations), *al-Abīwardī*, *Abū Ḥamza al-'Aqīlī*, *'Āmir*, *Abū Dahbāl al-Ḥamjamī*, *Sālim b. 'Abdu'l-Muṭṭalib*, *Sālim b. Muslim*, *'Abdu'llāh b. Ṣaghūr al-'Aqīlī*, *al-Ḥarīrī*, and *Imra'u'l-Qays*. [Ff. 63 of 19'9 × 14'4 c. and 20 ll.; poor nasta'liq; not dated, but quite modern. The scribe's name appears (f. 8<sup>a</sup>) to have been *Ibrāhīm*.]

1457

Dd. 5. 43

A common-place book containing Turkish poems by *Rūhī* of Baghdad, *Khayālī*, *Bāqī*, *Ravānī*, *Bayānī*, *Ḥusaynī*, *Nasīmī*, *Sultān Murād*, *Fuḍūlī*, *Aḥmadī*, *Surūrī*, *Ṣādiq*, &c. [Ff. 26 of 19'9 × 14'3 c. and a variable number of lines; Turkish *ruq'a*; no date.]

1458

Dd. 5. 57

A common-place book containing a few scraps of Persian poetry of little importance or interest. See *P. C.*, No. cccvii, pp. 391–2.

1459

Dd. 11. 32<sup>1</sup>

Selections of Persian and Turkish poetry, occupying ff. 1–36<sup>a</sup> of the MS. described under No. 1367 *supra*, *q.v.*, including citations from *Jalālu'd-Dīn Rūmī*, *Waysī Efendi*, *Bihishtī*, *Shānī*, *Yaḥyā Efendi*, *Salmān*, *Bāqī*, *Shaykhī Efendi*, *Qabūlī*, *'Ālī*, *Muḥtasham*, *Naf'ī*, *Khawājū*, *Umīdī*, *Ahlī*, *Dhahīr-i-Fāryābī*, *Nawā'ī*, *Firāqī*, *'Alī al-Murtaḍā*, *Rūhī*, *Naw'ī*, &c. The MS. (already described) seems to have been written about A. H. 1037, and bought by an Englishman for 1 piastre on July 13, A. D. 1681.



1460

Ii. 6. 49

An Anthology of Turkish poems, of which the first (ff. 2<sup>b</sup>-7<sup>b</sup>) is the *qaṣīda* of Sultān Jem, beginning:—

جامر جمر نوش ايله اى جمر بو فرنگستاندر  
هر قولك باشينه يازيلان گلور دوراندر

which is followed by poems composed by Sultān Muṣṭafā, Shawqī, Qurbī, Ishāq Chelebī, Khayālī, Rawānī, Yaḥyā, Dhātī, 'Ilmī Chelebī, Nābī, &c. [Ff. 77 of 15'1 × 9'9 c. and (in earlier and more carefully written portion) 7 ll. The first portion (ff. 1-31) is in good naskh. Ff. 32<sup>b</sup>-37<sup>b</sup>, headed *در بيان املا* ("on spelling"), contain a number of Turkish words arranged on no apparent system. Ff. 38-39 and 45-74 are blank. The date A. H. 956 occurs on the last page.]

1461

Kk. 6. 35<sup>2</sup>

Fragments of Turkish poetry, occupying ff. 44-48 of the MS. described under No. 1336.

1462

Ll. 6. 15<sup>1</sup>

Selections of Persian poetry. See *P. C.*, No. cccv, pp. 388-390.

1463

Ll. 6. 31

Selected Turkish poems by Qadrī, Ishāq, Waṣfī, Dhātī, Nasīmī (numerous) &c. [Ff. 62 of 15'3 × 10'2 c. and about 11 ll. The date A. H. 960 occurs on f. 54<sup>a</sup>.]

1464

Ll. 5. 31<sup>2</sup>

A few selections of Turkish poetry, occupying ff. 39<sup>b</sup>-44<sup>b</sup> of the MS. described under Nos. 101 and 716 *supra*.

1465

Oo. 6. 72

A collection of about 200 Arabic verses of 4 lines each (apparently a species of quatrain, all four *miṣrā's* of which rhyme together), beginning:—

نبتدى بعونه تعالى و نكتب بعض مواليات منتخبات عربيات  
عن عاذلى صمت اذانى اذانى و الهجر قد غير الوانى و الوانى  
و الدمع قد غير اردانى و اردانى و البين قد غير اكوانى و اكوانى

[Ff. 24 of 210 × 7·8 c. and 20 ll. (5 quatrains) to the page, written in the shorter diameter of the page; fair naskh; no date or colophon.]

1466

Qq. 5

Ff. 1-12 and 152-160 of this MS., described above, under Nos. 336, 430 and 521, contain some fragments of Arabic poetry, by Qāsim b. Ṣāliḥ Abu'r-Rijāl, Aḥmad b. 'Abdu'llāh ash-Shāfi'ī, Ṣārimu'd-Dīn Ibrāhīm b. Muḥammad al-Wazīr, an astrological poem of about 200 couplets by Sharafu'd-Dīn Ṣalāḥ al-Qāsim, &c.

1467

Qq. 78

A collection of 212 *dawrs*, in Arabic, for chanting, by Aḥmad the Dervish, beginning:—

يقول المطلع الفقير الى الله تعالى احمد الدرويش رحمه الله  
تعالى

دور ١

نبتدى باسم الاله من بالهدى هادا محمد البدر حتى بالهدى هادا  
رحمن رحيم خص طه بالندى نادا باسم ذاته و منوا بالندى نادا

[Ff. 168 of 160 × 110 c. and 16 ll.; clear, but ill-formed naskh; rubrications; dated Ṣafar I, A. H. 1216; scribe, Mūsā al-Wakīl al-Dāmirdāshī ash-Shablakhī.]

1468

Qq. 88

The story of the war between *al-Qaṣab* (the Reed or Sugar-cane) and *al-'Anab* (the Grape), told in Arabic verse, in a series of *dawrs*, in the Egyptian dialect, beginning:—

وقعه جرت بين القصب و العنب و شاع خبرها فى الممالك و بان  
و التمت الجيشين و جوا محربين و اجهبزو يوم البراز للطعان

(ff. 1-18), followed by 18 other similar pieces, mostly of an erotic character, several of which are taken from a work entitled :—

حمل زجل منطوق يشير الى ذكر محاسن العلوق و ما جرا  
من طبع اهل باب الملوق

by Shaykh al-Fār Kabīru'l-Fīrān. Aḥmad Āghā is mentioned as the author of another piece (on the Copt, the Jew and the Greek), Shaykh Ḥusayn al-Qabā'i of another, and the above-mentioned Shaykh Aḥmad the Dervish of others. All the pieces are similar in character, consisting of verses or strophes called indifferently *dawr* or *mawāl*. [Ff. 169 of 16·2 × 10·8 c. and 14 ll., clear, but coarse and ill-formed naskh.]

1469

Qq. 162

A common-place book, containing a number of poems and verses in Arabic and a few in Turkish. [Ff. 80 of 20·8 × 15·5 c. and a variable number of lines ; fairly good naskh.]

1470

منتخبات الاشعار و غيره

Qq. 219

An Anthology of Arabic poetry, containing :—

(1) Poems of the kind called *Mawāliyyāt*, by *Shaykh 'Alī al-Mawāzīnī*, *Shaykh Abū'l-Mawāhib al-Bakrī*, *Ibn Sayfa*, &c., arranged alphabetically. [Ff. 2<sup>b</sup>-15<sup>b</sup>.]

(2) Poems of the kind called *Muwashshaḥāt*, by *al-Qāḍī al-Fāḍil*, *Tājū'd-Dīn Mudhaffar adh-Dhahabī*, *Ibn Taqī*, &c., followed by some other poems on wine, &c. [Ff. 16<sup>a</sup>-28<sup>b</sup>.]

(3) A discussion in mixed prose and verse between Wine and the Candle, entitled *Ladhdhatu's-sam'fi'l-mudām wa'sh-sham'*. [Ff. 28<sup>b</sup>-31<sup>a</sup>.]

(4) *Anecdotes of Qarā-qūsh*, apparently almost identical in substance and style with the well-known Witticisms of Khwāja Naṣru'd-Dīn Efendi. [Ff. 31<sup>b</sup>-33<sup>b</sup>.]

- (5) More *Mawāliyyāt* and other poems. [Ff. 33<sup>b</sup>–35<sup>a</sup>.]  
 (6) *Nukta laṭīfa jāmi‘a dharīfa*, mixed prose and verse. [Ff. 35<sup>b</sup>–40<sup>a</sup>.]  
 (7) Selected panegyrics and odes. [Ff. 40<sup>b</sup>–55<sup>a</sup>.]  
 (8) A prayer described as *دعا مبارك جليل المقدار*, followed by other prayers. [Ff. 55<sup>b</sup>–70<sup>a</sup>.]  
 (9) *Risālatu’l-ashār*, the Treatise on Flowers of *Qāḍī Ḍiyā’u’d-Dīn Ibnu’l-Athīr*. [Ff. 70<sup>b</sup>–72<sup>b</sup>.]  
 (10) Stories and anecdotes in prose, chiefly of generous men; followed by a few more verses. [Ff. 73<sup>a</sup>–112<sup>b</sup>.]  
 [The MS. comprises ff. 112 of 20·7 × 12·7 c. and 18 ll.; fair naskh; rubrications; not dated; no colophon.]

1471

Add. 427

A common-place book, containing Persian and a few Hindustānī verses. See *P.C.*, No. cccvi, pp. 390–391.

1472

Add. 747

Another Anthology of Arabic verses and poems, by authors ranging from early times to A. H. 1245 (= A. D. 1829). [Ff. 120 of 19·7 × 11·5 c. On most pages there are two columns, each containing 6 *bayts*, written obliquely, with one *bayt* written vertically in the middle. Many of the leaves are coloured. Headings in red, green and other colours. Fair naskh; no date.]

1473

Add. 3201

The last quire (ff. 10 of 30·3 × 21·8 c. and 29 ll.) of what appears to be an Anthology of Arabic poetry by Aḥmad b. Muḥammad al-Muqrī al-Mālikī (see f. 5<sup>b</sup>, l. 27). The following poets are cited:—Aḥu’l-Qāsim Sa’d b. Muḥammad, Aḥu’l-Yumn b. ‘Asākir, Abū Zayd al-Fāzī, and an-Nawājī, and many of the verses are by the author himself. Most of them are in praise of the Prophet. From a chronogram at

the end, the work seems to have been composed in A. H. 1279 during the reign of the Khedive Sa'īd, the son of Muḥammad 'Alī. This transcript was made from a MS. in the Khedivial Library at Cairo, in the Palace of Ḍarbu'l-Jamāmīz, by Muṣṭafā Ibrāhīm, and completed on Monday the 18th of Rabī' II, A. H. 1297. It is written in a good, clear naskh, punctuated with red.

1474

Add. 3534

A collection of Persian poems for recitation during the Muḥarram *ta'ziyas*, entirely similar in character and general appearance to Add. 423 (described at pp. 122-142 of the *Persian Catalogue*, No. lxvi), and describing in *mathnawī* verse the chief episodes of Shi'ite martyrology, such as the Deaths of the Prophet, of Ḥasan and Ḥusayn, &c. [Ff. 219 of 11'1 × 18 c., variable number of lines; poor but fairly legible ta'līq; dated A. H. 1000.]

(VIII) STORIES, ANECDOTES, FABLES, ETC.

(See also Nos. 318-326, 844-862, and 1250 *supra*,

s.v. *حكاية and قصّة*.)

1475

Dd. 6. 2

The Adventures and Exploits of Sayyid Ja'far-i-Ghāzī, or Sayyid Baṭṭāl, in Turkish, comprising 28 episodes (*majlis*), of which, however, only the first 18 and the last two are properly numbered, and of which some appear to be wanting, since only four headings occur between the 18th and the 27th *majlis*. Of these four, the first is entitled مجلس کوه قاف, the second and third have reference to "Bābak the accursed," and the fourth is called مجلس هلاک دیو. Of the others, the tenth deals with "the Conquest of the West" (فتح مغرب), and the seventeenth with "the Conquest of Constantinople."

The others have, for the most part, no distinctive titles. The beginning of the MS. is wanting, but the first *majlis* begins as follows (f. 1<sup>b</sup>) :—

مجلس اول سيد جعفر غازي رحمة الله، راويان اخبار و  
ناقلان اسرار قصه سرنگام (sic) كام راويلر شيله روايت  
ايدرلر آخ

The only allusion to the authorship occurs at the beginning of the 28th and last *majlis* (f. 306<sup>b</sup>) in the words :—

... ابو المحسنى شامى كه اشبو كتابى تصنيف ايتمشدر...

Perhaps *Abū Mikhnaḥ*, the author of other historical romances of the early times of Islām, is intended. [Ff. 309 of 19·5 × 14·5 c. and 15 ll.; clear but rather clumsy naskh; rubrications; spelling both archaic and incorrect; dated Dhu'l-Hijja 8, A. H. 992; scribe, Ḥasan Chelebī. The old class-mark of the MS., which was presented to the Library by Francis Hues, was B. γ. 9.]

1476

Dd. 11. 9<sup>2</sup>

Part of a *Dialogue between God and Moses*, occupying ff. 81<sup>a</sup>–87<sup>b</sup> of the MS. described above under Nos. 14 and 866. This portion begins abruptly, in the middle of a sentence :—

من ادخل بطنه لقمة او جرعة من الحرام لم يستحب له  
دعوة اربعين يوماً، قال الله آخ

1477

Oo. 6. 73

One of Mr Chappelow's note-books, bequeathed by him to his nephew, Leonard Chappelow, containing pp. 194 of 20·1 × 15·6 c. and 25 ll. It comprises *Proverbia Arabica ex variis Auctoribus collecta* (with Latin translation), *Sententiæ*,

*Adagia*, &c., collected from various sources, including Ḥarīrī's *Maqāmāt*, Pococke's *Specimen Hist. Arab.*, Albert Schultens's *Ḥamāsa* of Abū Tamām, Erpenius's *Selecta Arabum Adagia*, &c.

1478

Add. 280<sup>2</sup>

A collection of 144 of *Æsop's Fables*, translated into Arabic (as appears from the colophon) by the priest 'Īsā Bītrū (Petros). [Ff. 37 of 22·2 × 16·0 c. and 21 ll.; large, clear naskh; rubrications; undated, but evidently quite modern.]

1479

Add. 3480

*The Story of Kūr-oghlu* and other similar legends, in Eastern Turkī (? Kirghiz), in mixed prose and verse, lacking some leaves at the beginning and end and elsewhere. It comprises, in its present state, 168 ff. of 17·8 × 10·9 c. and 11 ll., and is written in a poor ta'liq; no date or colophon, but apparently quite modern. Presented to the Library by Mr William Bateson of St John's College, by whom it was brought from the Kirghiz country near Lake Aral.

1480

حکایات خواجه نصر الدین افندی Add. 3483

Anecdotes of the well-known Turkish wit, *Khoja Naṣrū'd-Dīn Efendī*, published, amongst other places, in Barker's *Turkish Grammar*. [Ff. 44 of 20·3 × 13·6 c. and 17 ll.; good naskh; rubrications. Transcribed in A. H. 1226, apparently in Khass-kyüy, by the Imām-zāda Sayyid Muṣṭafā Efendi.]

1481

حديث العجوزين فى بنى اسرائيل وغيره Add. 3484

*The Story of the Two Old Women amongst the Children of Israel*, followed by (f. 2<sup>b</sup>) the *Story of Fadlūn the Devotee*. [Ff. 15 of 19·1 × 11·8 c. and 19 ll.; legible naskh; no date or colophon.]

1482

\* Add. 3485

قصة الملك كالعاد و ما جرى له مع وزيره شيماس

*The Story of King Kāl'ād and his Wazīr Shīmās.* [Ff. 52 of 22·5 × 15·7 c. and 20 ll.; large, clear naskh; rubrications; not dated.]

1483

Add. 3487

قصة مصطفى بيق زاده، قصة تحفة الصدور مع الخليفة

*The Story of Muṣṭafā Beg-zāda* (ff. 1-115<sup>a</sup>), followed by the *Story of Tuḥfatū's-Ṣudūr and the Caliph* (ff. 115<sup>b</sup>-190). [Ff. 190 of 21·2 × 15·6 c. and 17 ll.; large, legible naskh; dated A. H. 1272.]

1484

Add. 3489

حكاية التاجر و الجنى، حكاية الشاطر احمد الدنف و ما

يقع له و الخليفة هارون الرشيد و الصياد و القمقمم النحاس

*The Story of the Merchant and the Genie* (ff. 1-42), followed by the *Story of Aḥmad ad-Danaf, and what befell him, and the Caliph Hārūnu'r-Rashīd, and the Hunter, and the City of Brass* (ff. 43-71). [Ff. 71 of 10·7 × 7·9 c. and 10 ll.; large, legible naskh; not dated.]

1485

Add. 3490

حكاية ابن الملك و ما جرا له مع بنت الملك و ترجماتها

*The Story of the Prince, and what befell him with the Princess and her Duenna.* [Ff. 22 of 11·9 × 8·3 c. and 10 ll.; clear naskh; not dated.]

1486

Add. 3491

حكاية الديك و الثعلب، قصة العصفور مع الصياد، [من حكاية

الملك جلعاد] حكاية جرد و سنور، حكاية الناسك و السمن



حكاية السمك و الغدير، حكاية الغراب و الحية، حكاية الثعلب و الحمام، حكاية الملك مع السائح، حكاية الباز و الغراب، حكاية الحاوي و مراته، حكاية العنكبوتة مع الريح، حكاية الاعمى و المقعد، حكاية الاسد و الصياد، حكاية الرجل و السمكة، حكاية الفتى و اللصوص، حكاية البستاني و امرأته، حكاية التاجر و اللصوص، حكاية الثعلب و الذئب و الاسد، حكاية الراعى و اللصوص، حكاية الدرج و الزلاحف،

A collection of twenty short stories in Arabic, viz. (1) *The Story of the Cock and the Fox* (ff. 1-8), (2) *The Story of the Sparrow and the Fowler* (ff. 9-23), and (3) Eighteen anecdotes taken from the *Story of King Fa'lād*, enumerated above. [Ff. 64 of 10'4 × 7'7 c. and 10 ll.; clear naskh; not dated.]

1487

Add. 3492

حكاية ما وقع للسلطان حسن، حكاية ما وقع لبعض ولاية مصر، حكاية ما وقع للبرامكة، حكاية ما روى عن ابن عباس،

Four stories in Arabic, viz. (1) *What befell Sultān Ḥasan* (ff. 1-11); (2) *What befell one of the Governors of Egypt, the Amīr Nāṣirū'd-Dīn at-Ṭablāwī* (ff. 12-17); (3) *What befell the Barmecides* (ff. 18-24); (4) *What is related by Ibn 'Abbās* (ff. 25-61). [Ff. 61 of 11'6 × 9'6 c. and 11 ll.; clear naskh; not dated.]

1488

حكاية السلطان حبيب و درة الغواص

Add. 3493

*The Story of Sultān Ḥabīb and Durratū'l-Ghawwās*, in Arabic. [Ff. 48 of 9'1 × 7'4 c. and 10 ll.; clear naskh; not dated.]

1489

Add. 3494

حكاية البند قانى و هو الخليفة هارون الرشيد مع الجارية و هى ابنة الملك كسرى و مع الجارية اخت الحاجب علاء الدين،

*The Story of al-Bundaqānī*, &c., in Arabic. [Ff. 60 of 10'2 × 7'6 c. and 10 ll.; clear naskh; not dated.]

## 1490      حكاية هارون الرشيد و باسر الحداد      Add. 3495

*The Story of Hārūn'r-Rashīd and Bāsim the Blacksmith*, in Arabic. This tale has been published by Landberg (Leyden, 1888) with a French translation. [Ff. 97 of 9·5 × 7·6 c. and 10 ll.; clear naskh; not dated.]

## 1491      حكاية الحكيم و الطباخ      Add. 3496

*The Story of the Physician and the Cook* (ff. 1-25) and *The Story of 'Attāf* (ff. 27-58). [Ff. 58 of 9·7 × 7·7 c. and 10 ll.; clear naskh; not dated.]

## 1492      Add. 3497

حكاية حيقار الحكيم الفيلسوف و وزير سنحاريب الملك و نادان  
ابن اخته      حكاية المرستان و فيها خبر على ابن شاه بندر  
بغداد و بنت جعفر البرمكى

*The Story of Hayqār the Physician and Philosopher, and the Wazīr of King San-hārīb, and Nādān his nephew* (ff. 1-40), followed by the *Story of the Murīstān, wherein is included the story of 'Alī, the son of the Mayor of Baghdad, and the daughter of Fa'far the Barmecide* (ff. 45-76). [Ff. 76 of 9·3 × 7·1 c. and 10 ll.; clear naskh; not dated.]

## 1493      شواهد عجاب و نوادر غراب      Add. 3498

A collection of 71 short stories, entitled *Shawāhid*, compiled by an anonymous writer at the request of Muḥammad 'Alī Chelebi, beginning:—

أما بعد، فقد طلب منى بعض الاحباء المكرمين من اصحاب  
القهر الرايق و المذاق الحاذق صاحب فنون الادب فى ميدان  
ميرة الارب فصيح زمانه و مليح اخوانه صاحب اللسان الجرى  
بالبلاغة مع لذة السماع له بالصناعة القيم محمد على جلبى

حفظه الله ان اجمع له فى هذه الورقات مما فى محفوظته  
من شواهد عجاب آتخ

[Ff. III of 9·5 × 7·5 c. and 10 ll.; good naskh ; no date or colophon.]

(IX) MSS. OF MIXED CONTENTS, MISCELLANIES,  
COLLECTANEA, ETC.

1494

Qq. 197

A volume containing ff. 234 of 22·1 × 13·6 c. and 25 ll. (many of which, especially towards the end of the book, are blank), in which are comprised the following tracts (some of which have been already described separately under their titles: see Nos. 1052, 1080, and 1095 *supra*):—

- (1) The *Miṣbāḥ* of *al-Muṭarrizī* (ff. 1–10).
- (2) Geographical extracts relating to the foundation of Alexandria (ff. 11–15), the towns of Sarūj and Ṣan'a (f. 16), and the town of Hamadān (ff. 19–20).
- (3) The conclusion of a grammatical work, dated A. H. 1156 (f. 25<sup>a</sup>).
- (4) *Ma'al-i-'awāmil*, a Turkish treatise on the particles (ff. 25<sup>b</sup>–28).
- (5) Another similar treatise, also in Turkish, entitled *Maḥlūm-i-'awāmil-i-'atīq* (ff. 28–29).
- (6) Fragment of a commentary (f. 30).
- (7) Beginning of a commentary on the *Qaṣīdatu'l-mun-farija*, entitled *al-Farīdatu'l-mubtalīja* (f. 31).
- (8) A commentary on the *Maqāmāt* of al-Ḥarīrī, entitled *Maḡhānī'u'l-Maqāmāt* (ff. 39<sup>b</sup>–135).
- (9) Part of the same, or of another similar, commentary (ff. 137<sup>b</sup>–138<sup>a</sup>).
- (10) Prayers for the Prophet, by *Aḥmad b. 'Abdu'l-Fattāḥ* (ff. 139<sup>b</sup>–140<sup>a</sup>).
- (11) Part of an acrostic *qaṣīda* (ff. 142<sup>b</sup>–143<sup>a</sup>).

- (12) A short poem on tobacco-smoking (f. 143<sup>b</sup>).
- (13) A few lines from ch. viii of a work on Astronomy (f. 157<sup>b</sup>).
- (14) Story of *Ka'b b. Zuhayr*, taken from the *Marwāhib-i-laduniyya* of *az-Zarqānī* (ff. 208<sup>b</sup>–215<sup>a</sup>).
- (15) Notice of *al-'Abbās ibnū'l-Aḥnaf*, from al-Jurjānī's *Dalā'ilū'l-i'jāz* (ff. 215<sup>b</sup>–216<sup>a</sup>).
- (16) Commentary on the *Bānat Su'ād*, dated Muḥarram, A. H. 1157; scribe, Isma'īl b. Rajab al-Ḥalabī al-Islāmbūlī (ff. 220<sup>b</sup>–230<sup>a</sup>).

## 1495

## Add. 442

A collection of tracts, four of which have been already described (Nos. 13, 1066, 1156, 1185 *supra*).

(1) *Al-awfā, fī sharḥi'l-Asmā'i'l-Ḥusnā* (ff. 2<sup>b</sup>–7<sup>a</sup>), a Commentary on the "Most Comely Names" of God, written by Muṣṭafā Kūsa-qāḍī-zāda, 14th of Dhu'l-Qa'da, A. H. 1152.

(2) Three notes (*Fā'ida*), ff. 7<sup>b</sup>–8<sup>a</sup>.

(3) *Aḥkāmū ayyāmi'l-usbū'* (ff. 8<sup>b</sup>–10<sup>a</sup>), on the influences of the days of the week. See No. 13 *supra*.

(4) On the differences between the Attributes *Raḥmān* and *Raḥīm* (ff. 20<sup>b</sup>–21<sup>a</sup>).

(5) Treatise on Knowledge of the Soul, by Avicenna (ff. 22<sup>b</sup>–26<sup>b</sup>). See No. 1066 *supra*.

(6) *Mizānu'l-Ḥaqq* (ff. 31<sup>b</sup>–68<sup>b</sup>). See No. 1156 *supra*.

(7) Turkish commentary on the qaṣīda of Mawlānā Aḥmadī (ff. 70<sup>b</sup>–100<sup>b</sup>) beginning:—

سپیده دم که بزندی سراچه گلزار

نویه باشدی بلبل برابر گلزار

Dated Şafar 25, A. H. 1148.

(8) *Naṣā'ihū'l-Mulūk*, by al-Ghazzālī, translated into Turkish (ff. 101<sup>b</sup>–108<sup>b</sup>). See No. 1185 *supra*.

- (9) Treatise on the Qur'ān (ff. 108<sup>b</sup>–110<sup>a</sup>) in Turkish.  
 (10) Treatise on Faith (ff. 110<sup>a</sup>–110<sup>b</sup>).  
 (11) On the Qur'ān (ff. 110<sup>b</sup>–111<sup>a</sup>).  
 (12) On the ties of blood (صلة الرحم). F. 111<sup>a</sup>; and other short treatises and *fatwās* (ff. 111<sup>a</sup>–114<sup>b</sup>).  
 (13) A treatise on Ṣūfīism (ff. 115<sup>b</sup>–120<sup>b</sup>), dated the 7th of Jumādā II, A. H. 1148.  
 (14) On the *Sūratu'l-Inshirāḥ* (ff. 121<sup>b</sup>–123<sup>b</sup>), in Arabic, dated Sha'bān 25, A. H. 1144, followed (on ff. 126<sup>b</sup> and 127<sup>b</sup>) by other brief notes.

[Ff. 128 of 21·5 × 14·0 c. and 23 ll.; fair nasta'liq; rubrications.]

**1496****Add. 3198**

A volume of 60 ff., representing fragments of numerous different MSS. in various handwritings. The leaves measure 16·8 × 11·2 c., or somewhat less, and contain a varying number of lines. None of the fragments are complete, none seem to be of any value, and in most cases leaves taken from the same fragment are arranged in wrong order. The principal contents are :—(1) Ff. 1–4. A few Turkish letters, with some interlinear glosses in Italian. (2) F. 5. One leaf from an Arabic religious work. (3) Ff. 6–8. Three pages from the Turkish *dīwān* of Sham'ī. (4) Ff. 9–14. Part of the well-known Arabic poem entitled the *Burda*. (5) Ff. 15–18. Another Arabic *qaṣīda* rhyming in ج. (6) Ff. 19–24. Fragment from the Qur'ān, and a leaf or two from some other Arabic book. (7) Ff. 25–28. Fragment of a prayer or homily. (8) Ff. 29–53. Fragments of prayers and homilies, hopelessly mis-arranged. (9) Ff. 54–60. Fragment from an Arabic religious work transcribed in a Maghribī hand. This worthless volume hardly merits so much description.

**1497****Add. 3253**

A MS. of miscellaneous contents, partly Arabic, partly Persian, described at pp. 418–420 of *P. C.* (No. cccxxxii). Of the 15 portions contained in it, most are of a religious character. See also No. 27 *supra*.

1498

Add. 3590

A volume containing ten different tracts, viz :—

(1) The *Wāsiṭatu'l-'uqūd fī ma'rifati'l-ḥudūd*, by Muḥammad al-Minhājī (ff. 1<sup>b</sup>-15<sup>a</sup>), beginning :—

الحمد لله القدير الذي خلق كل شئ فسواه، السميع الذي  
يسمع مناجات الضمائر و خفيات السرائر و ان صمتت  
الافواه الخ

(2) The *Kitābu'l-Ḥudūdi'l-fiqhiyya wa uṣūli'd-Dīni'l-Hanafīyya* (ff. 17<sup>b</sup>-22<sup>a</sup>), beginning :—

الحمد لله حمداً يليق بنواله، .. أما بعد رحمك الله اعلم هذه  
الحدود و معرفتها فريضة آخ

(3) A short account of a discussion between Ṣadru'd-Dīn b. al-Khābūrī and 'Alā'u'd-Dīn b. at-Turkmānī (ff. 22<sup>b</sup>-23<sup>b</sup>), beginning :—

فائدة وقعت بين صدر الدين بن الخابوري و علاء  
الدين بن التركمانى اتى اتعجب من الشافعية فى فتايمهم بان  
البسلة من اول كل سورة من القرآن آخ

(4) A treatise entitled *Risālatu'l-ḥudūdi'l-fiqhiyya* (ff. 24<sup>b</sup>-26<sup>b</sup>), beginning :—

فائدة قال محمد سبكي (?) بن ابي طالب رحمه الله تعالى  
كل شئ له نصفاً الا القرآن آخ

(5) *Ifādatu'l-anwār 'ala uṣūli'l-Manār* (ff. 27<sup>b</sup>-61<sup>a</sup>), by Muḥammad 'Alā'u'd-Dīn b. 'Alī al-Hanafī, Mufti of Damascus, beginning :—

حمداً لك يا من نورت منار الشرع الشريف بكتابك المعجز  
المنيف آخ

(6) *Kitābu Qurrati'l-'ayn bi-sharḥi waraqāti Imāmi'l-Ḥaramayn*, by Shaykh Abu 'Abdi'llāh Muḥammad Jamālu'd-Dīn al-Khaṭṭāb al-Makkī al-Mālīkī, commonly called ar-Ra'īnī (ff. 62<sup>b</sup>–81<sup>b</sup>).

This has a colophon (on f. 81<sup>b</sup>) dated Sha'bān 3, A. H. 1094; scribe, Mullā 'Abdu'l-Qarīb b. Ḥusayn.

(7) *al-Aqīdatu'l-'Aḍudiyya* (ff. 82<sup>a</sup>–84<sup>a</sup>), dated A. H. 956, beginning:—

الحمد لله على نواله و الصلوة و السلام على محمد و آله  
قال النبي صلى الله عليه و سلم ستفرك امتي ثلثاً و سبعين  
فرقة كلها في النار الا واحدة آخ

(8) *Waraqātu Imāmi'l-Ḥaramayn*, with commentary by al-Maḥallī (ff. 85<sup>b</sup>–95<sup>b</sup>) beginning:—

هذه ورقات قليلة تشتمل على معرفة فصول من اصول الفقه

ينتفع به المبتدى آخ

The text is in red, the commentary in black. The colophon (f. 95<sup>b</sup>) is dated A. H. 956.

(9) A treatise on Tobacco-smoking (ff. 97<sup>b</sup>–108<sup>b</sup>) entitled:—*Risālatu't-Tūtūn*, by 'Abdu'l-Qādir b. Muḥammad al-Ḥusaynī aṭ-Ṭabarī (d. A. H. 1033: see *B. M. A. C.*<sup>2</sup>, No. 990, p. 626), beginning:—

الحمد لله الذى حفظ الدين القويم بايمة يذبون عن

حريمه آخ

The date of composition is given on f. 108<sup>a</sup> as Monday, the 12th of Jumāda I, A. H. 1025, and this copy, transcribed from the author's autograph, is dated the 15th of Rajab, A. H. 1027.

(10) A treatise by Sālim b. 'Abdu'llāh b. Sālim al-Baṣrī, entitled *al-Imdād bi-ma'rifati 'uluwwi'l-isnād*, a title which serves also as a chronogram giving the date of composition (A. H. 1126). Begins:—

الحمد لله الذي خص من شاء من عبادہ بعلو الاسناد آخ

This is dated the 6th of Rabī' II, A. H. 1246; scribe, Muḥammad Ṣāliḥ 'Umar Efendī-zāda. [Ff. 136 of 19'4 × 13'9 c. and 25 ll.; various hands, mostly naskh, and fairly legible; rubrications throughout.]

(X) COLLECTIONS OF LETTERS, ISOLATED LETTERS  
AND FRAGMENTS.

1499–1500

Add. 749

Add. 3232

Two copies (one incomplete) of the Letters of *Abū Bakr Muḥammad Ibnu'l-'Abbās al-Khwārazmī* (d. A. H. 383 or 393: see *L. C.*, vol. i, pp. 143–144; *Ibn Khallikān*, de Slane's translation, vol. iii, pp. 108–110). The total number of letters contained in the collection amounts to about 153, of which the first 22 are missing from **Add. 749**, which is defective at the beginning. Many of them are addressed to contemporary kings, rulers, wazīrs and governors of note, such as Muḥammad al-'Alawī, the Wazīr of Qābūs b. Washmgīr, Khwārazmshāh and his Wazīr, Abū 'Alī al-Bal'amī, Muḥammad b. Ḥamza the governor of Khwārazm, the Ṣāḥib Isma'il b. 'Abbād, and sundry of his officers, the governors of Sarakhs, Nishāpūr, Samarqand, Qum, Qūmis, Dāmghān, &c., the post-master of Ray, Abu'l-Ḥusayn 'Abdu'l-'Azīz, Minister for Foreign Affairs (صاحب ديوان الرسائل), Abu'l-Wafā, generalissimo of 'Aḍud-d-Dawla, Abu'l-Ma'ālī, the Wazīr of the Ṣāḥibū'l-Jabal, Kathīr b. Aḥmad, Ibnu'l-'Amīd, Maṣṣūr king of Dāmghān, Miskawayh (on his marriage with the writer's mother), the poet Abu'l-Ḥasan al-Badihī, &c. [**Add. 3232** contains ff. 124 of 19'8 × 12'5 c. and 21 ll.; good, clear naskh;



rubrications; <sup>6</sup>no date or colophon. **Add. 749** seems to have lost at the beginning 9 quires of 10 ff. each and 1 f. from the tenth quire (= 91 leaves), and now comprises ff. 124 of 20·1 × 13·1 c. and 17 ll.; large, clear naskh; rubrications; dated the beginning of Jumādā I, A. H. 1048; scribe, 'Umar b. Isma'il.]

[1501–1509] BURCKHARDT PAPERS. [Add. 273–Add. 282

1501

Add. 273

A volume of 184 numbered (blank) pages of 36·8 × 23·1 c., into which are fastened a number of papers and letters thus described in a note on the inside of the cover. "The papers contained in this book were selected from a larger number entrusted by the late Mr Louis Burckhardt, the Oriental traveller, to the care of Mr John Fiott, now Dr Lee. They were sent from Damascus in June, 1812, and received at Malta in April, 1814. Some of the parcels were endorsed with directions that they should not be opened until the year 1820, unless Mr Burckhardt should return to England before that period. On receiving intelligence of the death of Mr Burckhardt at Cairo in 1819, Dr Lee thought it right to open the parcels in the presence of the Rev. G. C. Renouard, one of Mr Burckhardt's friends, in order to examine their contents. Some of the parcels contained letters and other documents of a private nature. These were either destroyed, or sent to the persons who appeared to have a claim to them. Several contained literary exercises, extracts and notes, which Dr Lee and his friend thought they might venture to retain as memorials of the indefatigable industry of one whose talents and perseverance they had often admired. The remainder contained letters, extracts from manuscripts, fermans and other official papers in the Oriental languages, evidently collected as specimens of different kinds of literary composition, and as such presenting useful information for the Arabic student. These, it appeared in the opinion of Mr Renouard, most proper to preserve, and they therefore have been by that gentleman arranged and inserted in this volume, now

presented to the University of Cambridge with a request that it may be permitted to be placed in the University Library with the other books and papers bequeathed to the University by the liberality of Mr Burckhardt in his will. December, 1823." There are in all 45 pieces and 4 drawings (an Arab of Aleppo, a Bedouin woman, a tent of the Bedouin Arabs, and a battle from some European design). A complete list of these documents in Renouard's hand is prefixed to the volume. The pieces include vocabularies, dialogues, extracts, remarks on the coffee-trade at Aleppo in A.D. 1805, a list of current prices in Aleppo in A.D. 1809, a Druze catechism, lists of governors and officials, a genealogy of Jazzār Pāshā, Police-regulations of Aleppo, table of cyphers, account of an engagement between the Turks and Wahhābīs near Baghdad in September, a copy of the forged covenant of Muḥammad the Prophet with the Christians, questions concerning the Rihānlū tribe, geographical memoranda on Syria and the Hawrān, verses, petitions, letters, *buyuruldūs*, agreements, receipts, certificate of horse's pedigree and qualities, *fatwās*, bills, &c.

**1502** **Add. 274**

Seventeen Burckhardt papers in a case, all, with one or two exceptions, letters in Turkish and Arabic written on large-sized official paper. No. 13, however, is an oblong book of ff. 30 of 21·4 × 10·4 c. and 14 ll. containing poems in Arabic.

**1503** **Add. 275**

Six more Burckhardt papers, all letters, in Arabic, mostly to Anthony Joseph the Dragoman.

**1504** **Add. 276**

Twenty-nine more Burckhardt papers, all letters, in Arabic.

**1505** **Add. 277**

Fourteen more Burckhardt papers; which, besides various

letters, whereof several are addressed by Mr P. Lee to Ibrāhīm 'Abdu'llāh, comprise (Nos. 1, 10, 13) about 60 slips and 2 cards on which are inscribed short sentences in Arabic as specimens of calligraphy; (Nos. 11<sup>a</sup>, 11<sup>b</sup>, 12) two short treatises by Muḥammad al-'Aṭṭār al-Dimashqī, the first on instruments for taking observations of the sun, and the second entitled *Tafrīḡul-Kurūb fī mu'ānāti'l-ḥurūb*; and (No. 14) a *Murabba'* by *Mawlānā Thariyyū'd-Dīn Efendī* entitled *Nukhbatul-fikar*:—

حاشية على شرح نخبة الفكر لمولانا ثرى الدين افندى جعل  
الله مرقده الجنان و رضى الله تعالى عنه

The original poem on which the *Murabba'* is constructed is the well-known *Burda* of *al-Buṣṭirī*, each line of which is written in a larger hand than the added portion. The first verse of the *Murabba'* runs:—

أَمِنْ تَذَكُّرٍ جِوَارٍ بِذِي سَلَمٍ  
مَزَجَتْ دَمْعًا جَرَى مِنْ مُقَلَّةٍ بِدَمٍ  
أَمْ هَبَّتِ الرِّيحُ مِنْ تِلْقَاءِ كَاطِمَةٍ  
وَ أَوْمَضَ الْبَرْقُ فِي الظُّلُمَاءِ مِنْ إِضْمٍ

1506

Add. 278<sup>1-8</sup>

Of the 8 separate treatises included in this volume, see, for the *first*, No. 854 *supra*; for the *second*, No. 1188; for the *third*, No. 977; for the *fourth*, No. 417; for the *fifth*, No. 447; for the *sixth*, No. 337; for the *seventh*, No. 1012; for the *eighth*, No. 227.

1507

Add. 279

(1) A Refutation of the Wahhābīs, described under No. 452 *supra*, followed by:—

(2) A tract on the special virtues of the *Bismi'llāh*, the *Fātiha*, the *Āyatu'l-Kursī*, &c. [Ff. 10 of 16'6 × 10'8 c. and 21 ll.; fair naskh; rubrications; no colophon.]

(3) Prayers for the circumambulation of the Ka'ba. [Ff. 16 of 9·8 × 7·0 c. and 6 ll.; good naskh; rubrications.]

(4) Rhyming list of Arabic words similar in pronunciation but different in meaning, composed on the model of the *Muthallathāt* (triplets) of *Qutrub* by *Sa'du'd-Dīn al-'Ajalūnī*. [Ff. 8 of 16·0 × 10·6 c. and 12 ll.; good naskh.]

(5) A prayer called *دعوة البرهتية*, followed by some incantations. [Ff. 10 of 15·8 × 10·5 c. and 13 ll.; large, clumsy naskh; not dated.]

(6) *Manāsiku'l-hajj*, a treatise on the ceremonies observed in connection with the Pilgrimage. [Ff. 9 of 14·4 × 9·5 c. and 13 ll.; good naskh; not dated.]

(7) *Kitābu fawā'id wa ad'iya*, a collection of prayers. [Ff. 12 of 17·0 × 10·8 c. and 9 ll.; large, coarse naskh; rubrications; no date.]

(8) More prayers. [Ff. 5 of 15·8 × 11·3 c. and 15 ll.; poor naskh; no date.]

(9) A form of humiliation and prayer. [Ff. 6 of 16·7 × 11·0 c. and 9 ll.; large, clear naskh; no date.]

Add. 280

This MS. is described under Nos. 1371 and 1478 *supra*.

1508

Add. 281

More Burckhardt papers, tied up in three packets. The *first* (34 leaves and a small slip) chiefly consists of notes on the geography and Arabic dialect of Africa and the Maghrib. The *second* contains 16 documents, mostly letters in Arabic (numbered 2–17). The *third* comprises 30 documents, also Arabic letters, numbered 18–47.

1509

Add. 282

Sixteen of Burckhardt's note-books, containing translations (e.g. from Abu'l-Fidā and Pliny); sketches of Arabic grammar; geological, mineralogical, chemical, bibliographical, and other notes and memoranda.

1510

Add. 285

A mass of miscellaneous papers in Arabic, Persian, Turkish, &c., comprising in all about 66 separate pieces, of which the more important are the following. No. 8, part of a Turkish jest-book, ff. 27. No. 9, ff. 2 from a Turkish book on Šūfī ethics. No. 10, ff. 10 from a geographical work giving the latitude and longitude of different towns. No. 11, some 40 ff. from a Turkish work on traditions and theology. No. 12, ff. 10 from the Turkish work entitled *Risāla-i-Iblīs*, or *Iblīs Naṣīhatī*, or *Waṣīyyat-i-Iblīs* (see No. 1210 *supra*). No. 13, ff. 12, containing a brief abstract of Ottoman history from the beginning (accession of 'Uthmān b. Er-toghrul, A. H. 699) to Muḥammad IV (A. H. 1057). No. 14, ff. 15 from a Turkish story-book. No. 16, ff. 10 from the beginning of a rhymed history of the Ottoman Sultans in Turkish, entitled *Nadhm-i-Tawārīkh-i-Āl-i-'Uthmān*. No. 20, ff. 9 from an Arabic Anthology, in a rather ancient hand. No. 21, see *P. C.*, p. xxxiv. No. 23, ff. 10 from a Turkish work on traditions. No. 25, ff. 22, Shāhidī's *Lughat* (see *L. C.*, vol. i, p. 102) or rhymed Persian-Turkish vocabulary, complete. No. 26, ff. 10, part of an Arabic work on the proverbs of the Arabs. No. 28, ff. 4, index of the Treatises (*Rasā'il*) on the different branches of science composed by the *Ikhwānū'ṣ-ṣafā*, or "Brethren of Purity," concerning whom see Dieterici's works. No. 29, ff. 15 from an Arabic work on the duties of the Muslim, with interlinear Turkish translation. No. 30, 3 or 4 leaves, much damaged, from a collection of Arabic verses (originally written in red, and now nearly obliterated) accompanied by explanations (written in black, in a good old naskh hand, still fairly legible). No. 31, see *P. C.*, p. xxxiv. Nos. 32-35, Syriac fragments. Nos. 46 and 52, see *P. C.* p. xxxv. Nos. 38 and 61, English translation and original of a Turkish letter from the Pāshā of Algiers to the King of England, dated Dec. 15, A. D. 1698. No. 39, English translation of a letter from the Governor of Surat to Sir Josiah Child, Governor of the East India Co. in England, dated Shawwāl 16, A. H. 1109 (April 27, A. D. 1698). No. 41, letter

from Thomas Hyde, the famous pupil of Wheelock, concerning the letters and complaints of the Dey of Algiers, dated Shrove-Tuesday, 1668-9, addressed to Sir James Vernon, and referring to allegations against Consul Cole. No. 48, part of a Latin translation of the Qur'ān (*Sūras* I and II, 1-139), in Bedwell's handwriting. No. 49, English translation of a letter from Muṣṭafa Efendī, Dey of Algiers, dated Jumāda I, A. H. 1113 (October, 1701), to the King of England concerning the capture of a Dutch vessel by Algerian pirates. No. 50, Italian translation of a letter addressed to King William III of England by Murād Bey of Tunis, dated Dhu'l-Qa'da 27, A. H. 1110 (= May 27, A. D. 1699). No. 53, an Indian-Persian letter, without date or signature, on mercantile matters. No. 54, an Arabic letter addressed, apparently, by the English Agent at Surat to the Ruler of Hindustān, and dated the 7th of Dhu'l-Hijja, A. H. 1048 (= April 11, A. D. 1639). No. 57, Turkish despatch from Muṣṭafa Qapūdān, detailing the movements of the Turkish fleet in the Mediterranean, dated Ṣafar 10, A. H. 1080 (July 10, A. D. 1669). No. 58, Turkish letter, dated the 15th of Rajab, A. H. 1109 (= Jan. 27, A. D. 1698), from Sultān Muṣṭafā II to William III, King of England, concerning the proposed mediation of the latter between Turkey on the one hand and the Emperor of Austria and his allies on the other. The Sultan chiefly desires an assurance of England's neutrality and the maintenance of the *status quo*. No. 59, another Turkish letter addressed to King William III of England from Adrianople. No. 60, Turkish letter from Muṣṭafā Pāshā, Governor-general of Algiers, and Commander of the Ottoman troops there stationed to the King of England, wherein is made known the granting of permission to English ships bound on long voyages to remain in Algerian ports till the month of March. Dated Rabī' I, A. H. 1113 = August, A. D. 1701. No. 61, Turkish letter addressed to the King of England by Mūsā Pāshā, Turkish Governor and Commandant of Algiers, dated the 11th of Jumādā II, A. H. 1110 (= Dec. 15, A. D. 1698). The Pāshā complains of the English Consular Agent (Consul Cole: see No. 41 above) in his country, and requests that he

may be withdrawn, seeing that he is (it is alleged) a liar and trickster, and that since his appointment even English commerce has suffered, and the number of English merchants has decreased. No. 62, another Turkish letter to the King of England from the government of Tunis or Algiers, dated the end of Shawwāl, A.H. 1110 (= end of April, A.D. 1699). No. 63, a Malay letter, endorsed "Raja Guillimott and Raja Macoot's (Mankota's) Letter to the Honourable President and Council of Fort St George, Madrasse" (the names are written in the original راج مگومو and راج مگوتو). Nos. 64, 65, two Turkish *berāts*, or warrants, the first relating to the payment of troops by fiefs in the district of Nikopolis, the second assigning to a certain Ḥusayn 'Ādil, one of the *'ulamā*, a daily payment of 100 *aqchas* on his appointment as judge in the Ḥawrān district. This last is dated in the reign of Sulṭān Muṣṭafā b. Sulaymān (A.H. 1106-1115). No. 66, a Persian letter, undated, mounted on wood, with English translation on reverse, bearing the following note: "This letter was written in the year 1759 by the Nabob's Minister, resident at Fort St George, to the Rev. Mr Palk in England, who had been Chaplain to the English Factory at Fort St George; and was given to this Library by Mr Palk."

1511

Add. 286

A large illuminated address, in Arabic, Persian and Turkish, from Sulaymān Āghā, envoy from the Pasha of Baghdad, to Marquis Wellesley, Governor-general of India, dated the 20th of September, A. D. 1804. See *P.C.*, No. cxix, p. 198.

1512

Add. 287

A framed tablet, of 65·5 × 10·0 c., containing an inscription in large naskh, which seems to read:—

مہا راجہ راجہ وارس (وسرا ؟) ودئی نکتاد نارین بہادر صاحب  
منصب پادشاہی

The whole of this writing, as well as the two floral inscriptions at each end of it, consists of a number of Persian *ghazals*, punctuated with red, written in so extremely minute a hand as to be hardly decipherable.

**1513** **Add. 428**

Five rolls of Persian letters (Nos. 1-5), comprising in all 29 separate epistles, and a Persian Genealogical Roll. See *P.C.*, No. cccxxxviii, pp. xxxv-xxxvi.

**1514** **Add. 429**

Lofft fragments numbered 35-40, 42-45, 48-49. See *P.C.*, No. cccxxxix, pp. xxxvi-xxxvii.

**1515** *Renouard's African Memoranda.* **Add. 441**

A mass of papers, mostly of little apparent value, formerly belonging to the Rev. G. C. Renouard of Sidney Sussex College and Swanscombe, near Dartford, Kent. These papers include private letters, notes, diaries, half-finished reviews of books, rough maps of portions of Africa, fragmentary vocabularies of some African languages, including Hausa, and the like; and range over a wide period (A.D. 1816-1837 for the most part, but some earlier, and one as late as 1867).

**1516** **Add. 455**

Psalms i-xviii (some omissions) in Coptic and Arabic (13 leaves).

**1517** **Add. 456**

Some excerpts from the Pentateuch and some prayers in Coptic and Arabic (about 25 ff.).

**1518** **Add. 588**

A note-book of ff. 28 of 29.2 x 20.0, mostly blank, containing a few notes in English on the Arabic names of the



stars; and, lying between the leaves, 3 or 4 worthless fragments, to wit 2 leaves from a Persian work on astronomy, much worm-eaten; 6 pp. of Arabic relating an experience which befell al-Aṣma'ī while performing the circumambulation of the Ka'ba; 2 ff. containing scraps of Persian poetry in a European hand; and 3 Persian letters (Indian hand) pasted together in one sheet.

1519

Add. 1078

A note-book of 44 written leaves (one side left blank in all) of  $22\frac{1}{2} \times 17\frac{1}{8}$  c. and 23 ll., thus described on the title-page:—“*Bibliotheca Honneriana*. A catalogue of the Oriental Manuscripts presented by Francis Hodder of Temple Lawn, co. Cork, Esqr., to the Library of the Royal Institution, Cork, compiled from the Notes of Colonel Augustus Cotgrave Honner by Richard Caulfield, LL.D., F.S.A., Hon. Sec. and Librarian to the Institution, Cork, 1871. This catalogue was written by Dr Caulfield for the University Library, Cambridge.” The second page contains the following account of the collection and its disposal. “*Lectori*. The following collection of Oriental MSS. was made during a residence of many years in India by Colonel Augustus Cotgrave Honner, 1st Gren. Bombay, N. I. At his death he bequeathed his entire collection of MSS., coins, gems, antiquities, &c., to Francis Hodder of Temple Lawn, Blackrock in the Co. Cork, Esqr., who presented the MSS., with a portion of the coins, gems, antiquities, &c., to the Library of the Royal Institution, Cork, on Feb. 6, 1871, when certain rules were adopted by the Managers for the guidance of those who may in future wish to consult the MSS., and three Trustees were nominated by Mr Hodder, who should have entire control over the collection.” Then follow the names and addresses of these trustees (Richard J. Perry, Francis Hodder, and Richard Caulfield), and the date, Nov. 28, 1871. A printed notification of the *Rules to be observed in reference to the Indian collection of the late Colonel Augustus Cotgrave Honner, 1st Grenadiers, Bombay Native Infantry, called the HONNER*

COLLECTION is affixed to the inside of the cover. The MSS., 286 in number, are briefly and often inaccurately described, and are in Persian, Sanskrit, Urdu, and other Indian languages.

1520

Add. 1859

An Egyptian papyrus in one sheet, in 3 columns, of which the first two contain each 26 ll., and the third 19 ll. Brought from the East by Belzoni.

[1521–1526]

[Add. 1877–1894]

*Tischendorf Fragments.*

These fragments comprise leaves, or more often mere fragments of leaves, paper or vellum, from Samaritan, Greek, Latin, Coptic, Syriac, Ethiopic, Georgian and Armenian MSS. The following are wholly or partly Arabic.

1521

Add. 1882

Two leaves of vellum, of 26·8 × 18·6 c., one illuminated, and inscribed with a few words of Syriac; the other scrawled over with 13 lines of Arabic.

1522

Add. 1884<sup>1-3</sup>

**Add. 1884<sup>1</sup>** consists of 8 leaves from a Christian Martyrology, described under No. 1322 (p. 284) *supra*. **Add. 1884<sup>2</sup>** is a single leaf of 20·0 × 13·8 c. and 13 ll., containing part of a Christian homily. **Add. 1884<sup>3</sup>** is also a single leaf of 17·5 × 12·7 c. and 9 ll. inscribed with alternate paragraphs of Syriac and Arabic.

1523

Add. 1886<sup>1-26</sup>

**Add. 1886** comprises 26 separate fragments of Coptic MSS. The following contain also some words of Arabic. **Add. 1886<sup>9</sup>**, a single leaf of Coptic, of 20·5 × 14·5 c. and 16 ll., in the margin of which is an Arabic gloss containing 4 words only. **Add. 1886<sup>12</sup>** comprises 2 ff. from a Coptic

MS., of 26·0 × 17·8 c. and 19 ll., written in a large, clear hand with rubrications. In the margin and body of these are 3 Arabic glosses, comprising in all only 19 words. **Add. 1886<sup>14</sup>** consisted originally of 2 leaves, of which one has been mended with a page from a quite modern Arabic MS., and subsequently torn in half. The complete leaf measures 17·0 × 13·5 c. and contains on each side 14 lines of Coptic. On the half leaf used for mending the other page some words of Arabic are visible. **Add. 1886<sup>24</sup>** consists of 7 ff. of 20·5 × 15·0 c. and 16 ll. from a Coptic Liturgy, of which the headings and rubrications are in Arabic.

1524

**Add. 1887<sup>1-7</sup>**

**Add. 1887** comprises 7 separate Coptic-Arabic fragments. The *first* consists of ff. 4, of 25·8 × 18·5 c. and 20 ll., from a Coptic liturgical MS. with parallel Arabic translation, adorned with rubrications and rude illuminations and ornaments. The *second* is a single leaf, of 21·5 × 16·4 c., scrawled over with Coptic and Arabic on the recto, and Arabic only on the verso, which is palimpsest. The *third*, of 16·2 × 13·4 c. and 16 ll., is a torn leaf from a Coptic liturgical work with parallel Arabic translation. The *fourth* is the fly-leaf or title-page of a Coptic MS., of 19·3 × 13·0 c., of which one side bears a rudely illuminated ornamental design, and the other a few lines of Arabic, scribbled in three different hands. The *fifth* is a single leaf, of 18·5 × 13·5 c. and 16 ll., from a Coptic liturgical work with parallel Arabic translation. The *sixth* comprises 2 ff., of 17·5 × 13·2 and 17 ll. from the same or a similar work. The *seventh* comprises 2 ff. nearly uniform with those last described, and probably from the same work.

1525

**Add. 1890<sup>2</sup>**

Two leaves, of 26·8 × 19·0 c., of vellum, from an Armenian MS. The Armenian writing has been almost obliterated. An Arabic note, in a modern and very bad hand, states that the book belonged to the Dayr, or monastery, of Mār Ilyās, and invokes a curse on him who shall alienate it from that foundation.

1526 Add. 1892<sup>2</sup>

Some half-dozen small fragments of papyrus, some of which present faint traces of Arabic characters.

[1527-1534] [Add. 1895-1907]

*Petermann Fragments.*

Of these fragments one (**Add. 1903**) is in Syriac; one (**Add. 1906**) in "Geessprache"; and one (**Add. 1907**) in Ethiopic or Amharic. The remaining ten (**Add. 1895-1902** and **1904-5**) are wholly or partly in Arabic.

1527 Add. 1895

This fragment comprises ff. 18, of 23·0 × 16·5 c. and 15 ll., written chiefly in Arabic, but partly in the Samaritan character. It is defective at both ends, and lacunæ occur between ff. 6 and 7, and 8 and 9. It appears to treat of the history of the Jews and Moses, and begins:—

.. من دعى ادونن' من ارسل ختام جميع ما كان مبرهن'  
 فليس نبياً حقاً بشريعة مرسل سواه ابداً قال فلما كان بتاريخ (?)  
 نهار الاثنين المبارك اواخر شهر ربيع الآخر سنة الف و مائة و  
 اثنين و ستون' قد ندينى صاحب الوقار و الفنون' الذى من  
 كل خطأ و زلل و ذنب مصون آخ

1528 Add. 1896

This fragment comprises ff. 11, of 22·5 × 17·0 c. and 17 ll. Some of the pages are torn, and there seem to be several lacunæ. The contents are Arabic, with citations in the Samaritan character. The opening words of the section which begins on f. 1<sup>a</sup>, l. 4, are:—

لما ان اسراييل تحقّق و آمن بان الله تعالى واحد ما له  
 ثابى لا بكيف آخ

1529

Add. 1897

This fragment comprises ff. 20, of  $21\frac{1}{2} \times 17\frac{1}{2}$  c. and 18 ll. It is defective at the end, is entirely in Arabic (written in a rather slovenly modern hand) and begins:—

هذا الحساب العبراني الذي به نعرف الايام و الشهور و  
السنين وورثناه من فنحس ابن العزر ابن هارون الامام عليه و  
على آياه و على عمه سلام الله علمه اياه عمه آخ

The concluding paragraph also speaks of Phinehas and his father Eleazar.

1530

Add. 1898<sup>1-8</sup>

This fragment comprises eight separate pieces, contained in three covers. **Add. 1898<sup>1</sup>** is described under No. 1373 (p. 302) *supra*. **Add. 1898<sup>2-3</sup>** consists of two portions, each containing ff. 4 of  $20\frac{1}{2} \times 15\frac{1}{2}$  c. and about 50 ll. in double columns. Both contain collations of an Arabic text, dealing, apparently, with Jewish history, and containing a few words also in the Samaritan character. **Add. 1898<sup>4-8</sup>** comprises 5 fragments bound together in one cover, the *first* (4) consisting of 8 ff. of  $18\frac{1}{2} \times 11\frac{1}{2}$  c.; the *second* (5) also of 8 ff. of the same size; the *third* (6) of 2 ff. of  $14\frac{1}{2} \times 10\frac{1}{2}$  c.; the *fourth* (7) of 3 ff. uniform with the last; the *fifth* (8) of one single leaf uniform with the first and second. The *first* begins with an account of the mission of Moses for the deliverance of the Jews, and ends with a statement of the various important events in the history of the Children of Israel which happened on the عيد الفصح. The *second* comprises 43 short sections or chapters on Jewish history, beginning with Joshua the son of Nun. The *third* appears to be a continuation of the last, from the middle of ch. 43 to the end of ch. 45, which is followed by a sort of doxology. The *fourth* contains an account of Alexander the Great. The *fifth* contains only a few variants (13 ll.) furnished by the collation of two texts.

1531

Add. 1899<sup>1-9</sup>

Of the nine separate fragments comprised in this MS. the *first* consists of 2 ff. of  $31\cdot7 \times 21\cdot7$  c. containing two Jewish calendars in Arabic, and a list of some thirty books, mostly connected with Judaism, also in Arabic. The two following entries from the latter may serve as specimens:—

كتاب الدران تأليف عمران الزمان فيه صلوات على ساير  
الاقوات قديم قبل المسيح

كتاب الكافي في امور الدين الاسرائيلى تأليف العالم يوسف  
العسكرى (?) كان تأليفه نحو الف سنة بعد المسيح

The *second* fragment is one large sheet of  $40\cdot0 \times 29\cdot8$  c. inscribed on one side in the Samaritan character, and impressed with a seal bearing in the centre the words طايغة السامرة in Arabic. The *third* is a German letter, written in Nāblūs. The *fourth* is an Arabic letter, apparently addressed to Petermann by the Samaritans of Nāblūs, to which are prefixed some remarks in German. The *fifth* is in German, bearing an endorsement in the Samaritan character. The *sixth* bears on one side 9 ll. of Samaritan, with interlinear Arabic translation, and on the other, in pencil, 11 ll. of Rabbinic, the words محرم سنة ١١٨٠, and a specimen of the artificial script known in Persia as *Khatt-i-sarvī* (see my *Year amongst the Persians*, pp. 391–2), or some similar form of cryptography. The *seventh* is a single leaf of  $21\cdot5 \times 13\cdot5$  c., bearing on one side 19 ll. in the Samaritan character, and on the back words forming the latter half of an Arabic address which seem to read: ... عمران كوهن السمره دام بقاءه—: The *eighth* is a single small leaf, on one side of which are inscribed in pencil four lines of Samaritan. The *ninth* is a large sheet of  $49\cdot6 \times 27\cdot0$  c. written over with Samaritan characters. There is also lying loose in the case a single leaf of  $21\cdot2 \times 15\cdot0$  c. containing a fragment of a Hebrew text with running commentary in the Rabbinic character.

1532

Add. 1900<sup>1-9</sup>

The *first* of the 9 fragments comprised in this MS. is a single leaf, of 30·0 × 20·0 c., containing a transcript of a proclamation in Arabic issued by Napoleon Bonaparte at Alexandria to the people of Egypt, dated the 13th of Messidor in the year 6 of the Revolution, and the end of Muḥarram, A. H. 1213. The *second* fragment, of 35·8 × 19·4 c., contains an Arabic *qaṣīda* of 21 couplets, beginning:—

ما للمنايا تجتبي و تصيد، منّا الخيار معجلاً و تكيد

and ending with the following chronogram, giving the year A. H. 1274 (= A. D. 1857–8):—

يوم اللقاء حسن البقا أرخته، فى جنّة المنان دام رشيد،

The other side of the leaf is scribbled over with Arabic prose. The *third* fragment, a single leaf of 36·8 × 23·2 c., is blank on one side and on the other contains an Arabic *qaṣīda* of 28 couplets, beginning:—

لفقدك أُمّ اولادى عديله، بكى طرفى دماً و مساعدى له،

The *fourth* fragment is a slip of paper, of 31·8 × 10·3 c., inscribed with a piece of Arabic, beginning:—

الحمد لله الذى عِدَمَتْ له النظائر و الاشباه و أَقَرَّتْ بربوبيّته

الضوائر و الافواه آخ

This is followed by some calculations in Arabic figures. The *fifth* fragment is a precisely similar slip, also containing some calculations, and a *waṣīyyat* beginning:—

الحمد لله معمر السبع الطباق بضجيج الاملاك و مسير  
الكواكب جارية فى بروج الافلاك آخ

The *sixth* fragment consists of two sheets (3 sides blank), of 30·2 × 19·7 c., on f. 1<sup>a</sup> of which is a piece of Arabic beginning:—

الحمد لله الذى تحمداً حمداً كثيراً ليس يحصى عدواً كلمة  
موسى و اصفى محمداً آخ

The *seventh* fragment is a single sheet, of 24·2 × 20·3 c., on one side of which is inscribed a prayer or doxology for the month of Ramaḍān, in Arabic. The *eighth* fragment, a single sheet, of 21·8 × 11·5 c., contains a piece of Persian poetry (15 couplets) in the *mutaqārib* metre, apparently a citation from the *Shāhnāma*, beginning:—

دربین پرده نقش رخ شهریار سیه کرده روز بهشت و بهار

and transcribed by Abu'l-Ḥasan *Naqqāsh-bāshī* in A. H. 1262. The *ninth* fragment, a single sheet of 21·6 × 7·0 c., contains a historical extract, in Persian, dealing with the ruling family of Shīrwān from A. H. 774 to A. H. 946.

1533

Add. 1901

A long strip of paper, of which the upper portion is missing, measuring in its present condition 130·0 × 16·7 c., containing the latter portion of the alleged Treaty of the Prophet Muḥammad with the Christians, signed by 34 of the "Companions" (including the four orthodox Caliphs), and dated the end of the fourth month of A. H. 4, at Madīna. See No. 692 (p. 124) *supra*. The initial words are:—

...الصوامع و المواضع المنعزلة عن الامصار على شئ من  
الجزية و الخراج آخ

Add. 1902<sup>1-5</sup>

See No. 1358 (pp. 297-298) *supra*.

1534

Add. 1904<sup>1-4</sup>

The *first* of these fragments comprises ff. 25, of 15·0 × 10·0 c., and contains Syriac and Arabic variants on the



Psalms, with some German notes interspersed. The *second* consists of ff. 2 of the same size, containing a few lines of Syriac and German. The *third* also consists of ff. 2, uniform with the last, containing 8 ll. of Syriac, 3 ll. of German, and 9 ll. of Arabic, the last being an enumeration of various European and American protestant missionaries who visited Beyrout, Damascus and the Lebanon. The *fourth* comprises ff. 6, uniform with the others, and is entirely in Syriac.

*Six S.P.C.K. manuscripts, omitted in their proper place.*

1535

Add. 2027

The Revelation of St John, in Coptic and Arabic (the two versions standing in parallel columns), the latter beginning:—

بِسْمِ اللَّهِ الْقَوِي، الرَّوْيَا الَّتِي رَأَاهَا الْقَدِيسُ يُوْحَنَّا الْإِنْجِيلِي،  
جَلِيَانِ يَسُوعَ الْمَسِيحِ الَّتِي أَعْطَاهُ اللَّهُ لَهُ لِيُخْبِرَ عَمِيدَهُ بِأَنَّ  
يَجِبُ أَنْ يَكُونُوا سَرِيعًا آخِ

The Apocalypse occupies ff. 4<sup>a</sup>–93<sup>a</sup>, and is dated A.M. 1556 (A.H. 1256). It is followed (ff. 95<sup>a</sup>–105<sup>b</sup>) by a blessing, in Coptic and Arabic, to be used before reading it:—

الْبَرَكَةُ الَّتِي تَقْرَأُ قَبْلَ قِرَاءَةِ الْإِبُوغَالْمَشِيَشِ (sic)

The last 5 ff. (ff. 106–110) are wholly in Arabic, and consequently run in the opposite sense to the remainder of the book. They contain an Introduction (تَقْدِمَةٌ) to the reading of “the Vision,” dated the 25th of Abib, A.M. 1556 (2nd of Jumāda II, A.H. 1256).

1536

Add. 2028

كِتَابُ تَارِيخٍ مِنْ ابْتِدَاءِ الزَّمَانِ، كِتَابُ الْفَوَائِحِ الْمُسَكَّيَّةِ

A general history from the beginning of the world to A.H. 973, dealing especially with the history of Egypt down to its conquest by the Ottoman Turks in the tenth century

of the *hijra*. The compilation bears the vague title given above, and begins, after the short doxology:—

و بعد فهذا تاريخ مختصر من تواريخ انتخابها مخلصاً  
مفيداً لمن طالعہ آخ

The compiler cites his sources, which include the *Kitābu'l-Bayān* of Abū 'Isā Aḥmad b. 'Alī al-Munajjim, the *Ta'rikhu'l-Mudhaffarī* of al-Qādī al-Ḥamawī, the Biographies of Ibn Khallikān, the *Ta'rikhu'l-Yaman* of al-Faqīhu'l-'Imād, the *Ta'rikhu'l-Qayruwān* of al-Iṣbahānī, the *Kitābu Ladhlati'l-ahlām* of Abū Maṣṣūr al-Andalusī, the *Mughrib*, the *Mufarriju'l-kurūb fī akhbārī Banī Ayyūb* of Jamālu'd-Dīn b. Wāṣil, the history of Shaykh Taqīyū'd-Dīn Aḥmad al-Maqrīzī, the history of the Qādī Abū 'Abdillāh Muḥammad b. Sulāma b. Ja'far al-Quḍā'ī, the Book of Judges of the Jews, &c. This list is necessarily incomplete, because the lower half of this page (f. 1) is torn off. The proper title of the book and the author's name nowhere appear. In the margin is another work entitled (apparently, for the title is not very clearly legible) *Kitābu'l-fawā'ih il-miskiyya wa'n-nadā'ih* [or *nafā'ih*] *il-mulkiyya* (not identical with *H. Kh.*, No. 9215), beginning, after the short doxology:—

أما بعد، فهذا سفر فيه درت (sic) ايكار الافكار و غرة الافكار  
الايكار آخ

[The MS. is defective at the end, and there are numerous lacunæ, including one of unknown extent after f. 1. In its present condition it comprises ff. 165 of 21·2 × 15·2 and 17 ll.; fair naskh; rubrications. A note of ownership on the title-page is dated A. H. 1128.]

1537

Add. 2029

كتاب مواظب شريفة و الفاظ مختصرة لطيفة ليوحنا  
فمر الذهب و غيره

Eighty-seven homilies of St John Chrysostom (ff. 2<sup>b</sup>–104<sup>b</sup>),

followed by an account of his life (ff. 105<sup>b</sup>–128<sup>a</sup>) entitled:—  
 سيرة القديس مار يوحنا فم الذهب, which in turn is followed by  
 a translation of the Revelation of St John the Divine (ff. 129<sup>b</sup>–  
 177<sup>a</sup>), all in Arabic. A concluding note by the transcriber,  
 Gurgīs b. Zakūr of Mawṣil, describes (f. 177<sup>b</sup>) the bitter cold  
 and frost of Rabīʿ I–Rabīʿ II, A. H. 1170 (= Nov.–Dec. A. D.  
 1756), when the Tigris was so firmly frozen that men, beasts,  
 and even laden camels were able to cross it on the ice. The  
 whole volume was transcribed by this Gurgīs, in A. H. 1756,  
 only the final note bearing the date A. D. 1757. [Ff. 179 of  
 32.5 × 21.5 c. and 26 ll.; large, clear naskh; rubrications.]

1538

Add. 2030

An anonymous history of the Byzantine Empire from the  
 time of Constantine to its overthrow by the Ottoman Turks  
 in A. D. 1453, followed by an account of the latter down to  
 the reign of Sultān Murād IV (A. D. 1624), without title,  
 beginning abruptly:—

تملك قسطنطين الكبير الحسن العباد

و ان شعب مدينة رومية جميعهم زينوا البلاد و فرشوا الطرقات  
 و خرجوا الى استقبال قسطنطين الملك المعظم مادحين اياه  
 كثيراً و ادخلوه الى رومية مع الصليب الصانع الحياة آخ

[Ff. 158 of 32.8 × 21.9 c. and 29 ll.; large, clear naskh;  
 rubrications; no date or colophon.]

1539

Add. 2031

A history of the Church Councils, beginning with the  
 Council of Ephesus, as follows:—

بسم الله الواحد الازلي الابدی السرمدي و اليه اعتمادى و  
 به ثقتى

المجمع المقدس الافسوسى و هو المسكونى الثالث

خبر المجمع قد كان تخلف فى الكرسى القسطنطينى

القدیس یوحنا قمر الذهب عن نکتاریوس و تخلف عن قمر الذهب  
ارساکیوس اخو نکتاریوس آخ

The account is very detailed, giving lists of the bishops and others present on the different occasions, the letters read, the speeches made, &c. Ends as follows:—

اشتهرت هذه الشريعة و نودی بها فی اليوم السابع من شهر  
نيسان فی الرسر الرابع عشر، تمت، قد تم هذا الكتاب المبارك  
على يد احقر الكهنة الكاتوليكيين الروم بمدينة حلب مالكة الخوري  
ميخائيل بن المقدسى قسطنطين جربوع بمساعدة ولدينا قسطنطين  
و يوحنا تحريراً في أول شهر ايلول سنة ١٧٦٨ مسيحيه المرجو  
من الاخوة مطالعته ان لا ينسوننا من الرحمة و المسامحة،  
عدد كراريسه ٤٠

[Ff. 315 of 320 × 21·3 c. and 30 ll.; good, clear naskh; rubrications and marginal references; transcribed in Aleppo in A. D. 1768 by al-Khūrī Mikhā'il b. al-Maḡdisī Qusṭanṭīn, with the assistance of his two sons Yuhannā and Qusṭanṭīn.]

1540

Add. 2032

A history of the Catholic Church, especially of the Church Councils, from the earliest times down to the beginning of the seventeenth century (reign of Louis XIII), in Arabic; to which are prefixed an Index arranged alphabetically (ff. 2<sup>b</sup>–18<sup>b</sup>), a short Preface (ff. 19<sup>b</sup>–20<sup>a</sup>), and a table of contents of the 80 chapters which compose the work (ff. 20<sup>b</sup>–22<sup>a</sup>). The work itself begins on f. 25<sup>b</sup> as follows:—

بسم الاب و الابن و الروح القدس الاله الواحد  
و به نستعين آمين

خبرية مجامع الكنيسة المقدسة و بها تتوضح بكل ضبط و  
تدقيق قوانينها القديمة و الحديثة و طقوسها، ثم اخص رؤس

التاريخ الكنائسى، مجامع الرسل، ائنا نقرأ فى اعمال الرسل  
 صيرورة ثلاثة مجامع مصنوعة منهم آخ

[Ff. 192 of 32'0 × 21'0 c. and 27 ll.; large, clear naskh; rubrications; dated the 26th of Ayyār, A.D. 1780.]

*Badger Papers (Gift of Mrs Badger, Oct. 1888).*

#### Add. 2887-2915

Such of these as are in Arabic have already been described, but a brief enumeration of the whole series in this place may be convenient. **Add. 2887-2888** are Syriac; **2889** is a history (*Kitābu't-tawārīkh*) in Karshūnī by Ṣlibhā b. Yuḥannā; **2890-2902** are Arabic, and have already been described (see *infra* Part iii, under these class-marks); **2903** comprises ten pieces (Syriac letters, &c.); **2904-2905** have been described above, under Nos. 1417 and 1418; **2906-2913** are state papers, placed amongst the Oriental Adversaria, and are in detail as follows. **Add. 2906**, Badger papers No. 1, Aden and Persia (see *P. C.*, pp. 199-201); **Add. 2907**, do. No. 2, Muscat and Zanzibar Commission; **Add. 2908**, do. No. 3, Further fragments of the same; **Add. 2909**, do. No. 4, Egypt; **Add. 2910**, do. No. 5, Slave Trade; **Add. 2911**, Proceedings of the Muskat and Zanzibar Commission (Bombay, 1861), with inserted MS. documents; **Add. 2912**, Sir James Outram's report on French designs in the Red Sea (London, 1859), with MS. notes by Dr Badger; **Add. 2913**, Muscat: printed papers with MS. summary of correspondence in 1859 *et seqq.* **Add. 2914**, a MS. translation by Dr Badger of Vullers's Arabic Grammar; **Add. 2915**, a translation, in Dr Badger's hand, of part of **Add. 2889**.

#### 1541

#### Add. 3199

Eighteen sheets of paper, measuring 19'7 × 13'3 c., on which are mounted a number of papyrus-fragments inscribed with Coptic and Arabic, chiefly the former. These fragments are, for the most part, very small, and have a merely palæographical interest.

III. CLASS-MARKS OF ALL MANUSCRIPTS  
DESCRIBED IN THIS HAND-LIST,  
ARRANGED CONSECUTIVELY.

*In the following table, intended principally for the use of the Library officials, the class-marks are arranged consecutively, preceded by ordinal numbers. The number in brackets which follows each class-mark indicates the approximate height of the MS. in inches, the volumes being arranged on the shelves according to size. These sizes were formerly reckoned like ages, so that, for instance, all volumes over 9 and under 10 inches in height were marked (9), and so on. Recently, however, the practice has been to take the nearest number of inches, so that, for example, a MS. of which the height exceeds 9½ inches is marked (10), not (9). The italic letters following these numbers indicate the language or languages in which the MS. in question is written, viz.—a. Arabic; af. Afghānī or Pakhtū; copt. Coptic; e. English; ger. German; gr. Greek; h. Hindūstānī or Urdū; heb. Hebrew; it. Italian; l. Latin; m. Malay; p. Persian; pahl. Pahlavī; panj. Panjābī; sp. a. Spanish in Arabic character ("Textos Aljamiados"); syr. Syriac; t. Turkish. In the second column are noted the sources whence the MSS. were derived, so far as these can now be ascertained, together with the date of acquisition. The numbers in the third and last column indicate the articles under which the MSS. are respectively described, either in Part I (Nos. 1–1294) or Part II (Nos. 1295–1541). Of some composite MSS. fully described in my Persian Catalogue (Cambridge, 1896) only the more important contents are noticed in this Hand-list under separate headings. In such cases a reference to that work (denoted by the abbreviation P. C.) follows the number or numbers in the third column.*

# CLASS-MARKS.

1. Dd. 1. 2 (17) <i>a.</i>		259
2. Dd. 1. 23 (16) <i>a. t. l.</i>		1400
3. Dd. 2. 38 (12) <i>a</i>	Erpenius, 1632.	639
4. Dd. 2. 47 (12) <i>a. t.</i>	George I, 1715.	714
5. Dd. 2. 48 <sup>1</sup> (11) <i>t.</i>	" "	192
6. Dd. 2. 48 <sup>2</sup> (11) <i>t.</i>	" "	193
7. Dd. 2. 49 (11) <i>t.</i>	" "	194
8. Dd. 2. 50 (12) <i>t.</i>	" "	1014
9. Dd. 2. 52 (10) <i>a.</i>	" "	640
10. Dd. 2. 53 (11) <i>a.</i>		749
11. Dd. 2. 54 (11) <i>a.</i>		760
12. Dd. 3. 11 (12) <i>a.</i>		1143
13. Dd. 3. 22 (10) <i>a.</i>		611
14. Dd. 3. 23 (9) <i>p.</i>	George I, 1715.	213
15. Dd. 3. 54 (12) <i>p. l.</i>		1401
16. Dd. 3. 79 (7) <i>a.</i>	Erpenius, 1632.	1067
17. Dd. 3. 80 (5) <i>a.</i>		785
18. Dd. 3. 81 (5) <i>a.</i>		1326
19. Dd. 3. 82 (4) <i>a.</i>	Erpenius, 1632.	1327
20. Dd. 4. 3 (8) <i>t. ii.</i>		715
21. Dd. 4. 4 (8) <i>t.</i>		706
22. Dd. 4. 7 (8) <i>t.</i>	George I, 1715.	843
23. Dd. 4. 8 (8) <i>a. t.</i>		8, 880
24. Dd. 4. 9 (8) <i>t.</i>		1208
25. Dd. 4. 10 (8) <i>t.</i>		1233
26. Dd. 4. 14 (9) <i>a.</i>	George I, 1715.	250, 1455, 1380
27. Dd. 4. 28 (9) <i>a.</i>	Erpenius, 1632.	31, 514, 1055, 440
28. Dd. 4. 31 (9) <i>t.</i>		168
29. Dd. 4. 32 (9) <i>p.</i>		77
30. Dd. 4. 47 (8) <i>t.</i>		277
31. Dd. 4. 49 (8) <i>a.</i>		656
32. Dd. 5. 10 (8) <i>a.</i>	George I, 1715.	1123
33. Dd. 5. 11 (7) <i>a.</i>		272
34. Dd. 5. 17 (7) <i>a.</i>		761



35. Dd. 5. 34 (8) <i>a. t.</i>		1034
36. Dd. 5. 35 (7) <i>a.</i>	Erpenius, 1632.	1190, 170
37. Dd. 5. 36 (7) <i>a.</i>		1456
38. Dd. 5. 37 (7) <i>m.</i>		861
39. Dd. 5. 39 (7) <i>t.</i>		631
40. Dd. 5. 40 (8) <i>t. it.</i>		94
41. Dd. 5. 41 (8) <i>t.</i>		620
42. Dd. 5. 42 (7) <i>a.</i>		886
43. Dd. 5. 43 (7) <i>t.</i>		1457
44. Dd. 5. 48 (7) <i>t.</i>		95
45. Dd. 5. 57 (8) <i>p.</i>		1458
46. Dd. 5. 58 (7) <i>a.</i>		786
47. Dd. 5. 59 (7) <i>a.</i>	Erpenius, 1632.	28
48. Dd. 5. 74 (7) <i>a. p.</i>		970, <i>P.C.</i> , pp. 407-409
49. Dd. 6. 2 (7) <i>t.</i>	F. Hues, circ. 1658.	1475
50. Dd. 6. 3 (7) <i>a.</i>		782
51. Dd. 6. 16 (8) <i>t.</i>		222
52. Dd. 6. 20 (7) <i>t.</i>		1010
53. Dd. 6. 21 (7) <i>a.</i>		1030, 1421
54. Dd. 6. 22 (7) <i>a.</i>		369
55. Dd. 6. 24 (7) <i>a.</i>	George I, 1715.	590
56. Dd. 6. 26 (7) <i>a.</i>	" "	996, 1020
57. Dd. 6. 32 (7) <i>p. t.</i>		758, 1051
58. Dd. 6. 37 (7) <i>t.</i>		1214
59. Dd. 6. 41 (7) <i>p. t.</i>		983
60. Dd. 6. 50-51 (6) <i>p.</i>		957
61. Dd. 6. 52 (6) <i>a.</i>		1307
62. Dd. 6. 53 (6) <i>t.</i>		35
63. Dd. 6. 64 (6) <i>t.</i>		1346
64. Dd. 6. 66 (5) <i>t.</i>		1209
65. Dd. 6. 74 (6) <i>t.</i>		323
66. Dd. 6. 75 (6) <i>a. it.</i>		925
67. Dd. 6. 83 (5) <i>p.</i>		913
68. Dd. 6. 91 (5) <i>a. p.</i>		1395
69. Dd. 9. 13 (11) <i>t.</i>		232
70. Dd. 9. 49 (11) <i>sp. a.</i>	George I, 1715.	1348
71. Dd. 9. 50 (11) <i>a. t.</i>	" "	836
72. Dd. 9. 55 (11) <i>a. m.</i>	" "	1018
73. Dd. 10. 2 (10) <i>a.</i>		268
74. Dd. 10. 3 (9) <i>a.</i>	George I, 1715.	1141
75. Dd. 10. 5 (9) <i>a.</i>	" "	944
76. Dd. 10. 6 (9) <i>a. p. t.</i>	" "	1422
77. Dd. 10. 7 (9) <i>a.</i>	Erpenius, 1632.	906

78. Dd. 10. 8 (9) <i>t.</i>	George I, 1715.	1381
79. Dd. 10. 13 (9) <i>p.</i>		214
80. Dd. 11. 1 (8) <i>a.</i>	George I, 1715.	946
81. Dd. 11. 2 (7) <i>a.</i>	" "	329
82. Dd. 11. 3 (8) <i>t.</i>	" "	936
83. Dd. 11. 4 (8) <i>a.</i>	" "	762
84. Dd. 11. 5 (8) <i>a.</i>		1448
85. Dd. 11. 6 (8) <i>t.</i>	George I, 1715.	470
86. Dd. 11. 7 (8) <i>a.</i>	" "	448, 310, 1328, 441
87. Dd. 11. 8 (8) <i>a.</i>	Nicholas Hobart, 1655.	1132
88. Dd. 11. 9 (8) <i>t.</i>	George I, 1715.	14, 1476, 866
89. Dd. 11. 10 (7) <i>t.</i>		96
90. Dd. 11. 11 (8) <i>a.</i>	George I, 1715.	632
91. Dd. 11. 12 (8) <i>p.</i>	" "	425
92. Dd. 11. 13 (7) <i>p.</i>	" "	288
93. Dd. 11. 14 (8) <i>t.</i>	" "	1376
94. Dd. 11. 15 (7) <i>t.</i>		269
95. Dd. 11. 16 (8) <i>p. t.</i>	George I, 1715.	599
96. Dd. 11. 17 (7) <i>p.</i>	" "	1121
97. Dd. 11. 18 (7) <i>t.</i>	" "	1109
98. Dd. 11. 19 (7) <i>a.</i>		1423
99. Dd. 11. 20 (7) <i>t.</i>	George I, 1715.	1349, 97, 759
100. Dd. 11. 21 (7) <i>a.</i>	" "	1125
101. Dd. 11. 28 (7) <i>t.</i>	" "	1350
102. Dd. 11. 29 (8) <i>p.</i>	" "	145
103. Dd. 11. 30 (8) <i>t.</i>	" "	197
104. Dd. 11. 31 (8) <i>t.</i>	" "	992
105. Dd. 11. 32 (7) <i>t.</i>	" "	1367, 1459
106. Dd. 11. 33 (8) <i>t. a.</i>	" "	98, 982, 1158, 691
107. Dd. 11. 35 (8) <i>a.</i>	" "	1213
108. Dd. 11. 36 (8) <i>t.</i>		1151
109. Dd. 12. 1 (7) <i>a.</i>	Nicholas Hobart, 1655.	1386
110. Dd. 12. 2 (7) <i>p.</i>		958
111. Dd. 12. 3 (7) <i>a.</i>	Erpenius, 1632.	415
112. Dd. 12. 4 (7) <i>t.</i>		1368
113. Dd. 12. 5 (7) <i>a. p. t.</i>	George I, 1715.	1329
114. Dd. 12. 6 (7) <i>t.</i>		482
115. Dd. 12. 7 (7) <i>p.</i>		839
116. Dd. 12. 8 (6) <i>t.</i>		956
117. Dd. 12. 9 (6) <i>t.</i>		741
118. Dd. 12. 10 (7) <i>p.</i>	William Crow, 1656.	34, <i>P. C.</i> , pp. 218- 220
119. Dd. 12. 11 (6) <i>p.</i>		1152
120. Dd. 12. 12 (5) <i>t.</i>		1330

121.	Dd. 12. 13 <sup>(6)</sup> <i>a.</i>		1038
122.	Dd. 12. 71 (7) <i>a. t.</i>		1331
123.	Dd. 14. 1 (6) <i>a.</i>		464
[124.	Dd. 15. 1 <sup>a</sup> <i>syrr. a.</i>		*)
125.	Dd. 15. 3 (4) <i>a. t.</i>		1332
126.	Dd. 15. 4 (4) <i>a. l.</i>	Bedwell.	76
127.	Dd. 15. 7 (4) <i>a.</i>		530, 1333
128.	Dd. 15. 8 (2) <i>a.</i>		1334
129.	Ee. 1. 17 (7) <i>a.</i>		324
130.	Ee. 1. 26 (10) <i>a.</i>	George I, 1715.	1139, 406
131.	Ee. 1. 27 (9) <i>a. p.</i>		294
132.	Ee. 5. 7 (13)		1385
133.	Ee. 6. 22 (7) <i>a.</i>	George I, 1715.	326
134.	Ee. 6. 36 (7) <i>a.</i>	Nicholas Hobart, 1655.	1308
135.	Ff. 1. 1 (8) <i>a.</i>	George I, 1715.	516
136.	Ff. 1. 2 (7) <i>a.</i>	" "	318
137.	Ff. 1. 3 (8) <i>a.</i>	" "	285
138.	Ff. 1. 4 (8) <i>t.</i>	" "	61
139.	Ff. 1. 5 (8) <i>a.</i>	" "	1198
140.	Ff. 2. 21 (9) <i>p.</i>	" "	658
141.	Ff. 2. 24 (9) <i>a.</i>	" "	921
142.	Ff. 4. 36 (11) <i>t.</i>		727
143.	Ff. 5. 3 (9) <i>a.</i>		1351
144.	Ff. 5. 9 (8) <i>p.</i>		511, 1022
145.	Ff. 5. 10 (8) <i>a.</i>		1104
146.	Ff. 5. 11 <sup>1</sup> (8) <i>a.</i>	Erpenius, 1632.	1425
147.	Ff. 5. 11 <sup>2</sup> (8) <i>a.</i>	" "	1442
148.	Ff. 5. 11 <sup>3</sup> (8) <i>a.</i>	" "	998
149.	Ff. 6. 25 (5) <i>a.</i>		1424
150.	Ff. 6. 37 (7) <i>a.</i>		763
151.	Ff. 6. 38 (8) <i>a.</i>	George I, 1715.	87, 456, 955, 986, 143
152.	Ff. 6. 39 (7) <i>a.</i>	" "	674
153.	Ff. 6. 40 (8) <i>a.</i>	" "	319
154.	Gg. 2. 4 (11) <i>a.</i>		764
155.	Gg. 2. 9 (10) <i>a.</i>		641
156.	Gg. 2. 10 (10) <i>a.</i>	? Erpenius, 1632.	642
157.	Gg. 2. 11 (10) <i>a.</i>	? " "	643
158.	Gg. 2. 12 (10) <i>p.</i>		1064
159.	Gg. 2. 13 (9) <i>p.</i>	Erpenius, 1632.	702
160.	Gg. 2. 16 (9) <i>a.</i>	George I, 1715.	868

\* "Gospels, Arabic in Syriac character, known to be missing since 1775."  
(Note by Bradshaw.)

161. Gg. 3. 17 (11) <i>a.</i>	George I, 1715.	765
162. Gg. 3. 18 (10) <i>a.</i>		901
163. Gg. 3. 19 (10) <i>a.</i>	George I, 1715.	1028
164. Gg. 3. 20 (10) <i>a.</i>	" "	104
165. Gg. 3. 27 (11) <i>a.</i>	William Breton, 1658.	508
166. Gg. 4. 22 (14) <i>p.</i>	? Erpenius, 1632.	488
167. Gg. 4. 23 (14) <i>p.</i>	? " "	489
168. Gg. 5. 14 (12) <i>a.</i>	" "	750
169. Gg. 5. 15 (12) <i>t.</i>	" "	191
170. Gg. 5. 16 (12) <i>a.</i>	" "	362
171. Gg. 5. 17 (11) <i>a. p.</i>	" "	688, <i>P.C.</i> , pp. 87-89
172. Gg. 5. 25 (10) <i>p.</i>	" "	299
173. Gg. 5. 26 (10) <i>p.</i>		78
174. Gg. 5. 27 (10) <i>a.</i>	Erpenius, 1632.	67
175. Gg. 5. 28 (9) <i>a.</i>		1387
176. Gg. 5. 29 (10) <i>a.</i>	Erpenius, 1632.	1072
177. Gg. 5. 32 (9) <i>p.</i>		1001
178. Gg. 5. 33 (9) <i>a.</i>		68
179. Gg. 6. 4 (6) <i>a.</i>		1088
180. Gg. 6. 31 (8) <i>a. p.</i>	Nicholas Hobart, 1655.	223, 230, 645
181. Gg. 6. 32 (8) <i>p.</i>	" "	155
182. Gg. 6. 33 (8) <i>t.</i>	" "	167
183. Gg. 6. 34 (8) <i>p. t.</i>	" "	156
184. Gg. 6. 35 (8) <i>a.</i>	Erpenius, 1632.	276, 295
185. Gg. 6. 36 (7) <i>a.</i>	" "	228
186. Gg. 6. 38 (8) <i>a.</i>		116, 463
187. Gg. 6. 39 (8) <i>a. t.</i>	Erpenius, 1632.	1402
188. Gg. 6. 40 (7) <i>m.</i>	" "	529, 907, 1187
189. Gg. 6. 41 (8) <i>a. t.</i>	" "	19
190. Hh. 5. 1 (12) <i>a. l.</i>	Bedwell, 1640.	1405
191. Hh. 5. 2 (12) <i>a. l.</i>	" "	1406
192. Hh. 5. 3 (12) <i>a. l.</i>	" "	1407
193. Hh. 5. 4 (12) <i>a. l.</i>	" "	1408
194. Hh. 5. 5 (12) <i>a. l.</i>	" "	1409
195. Hh. 5. 6 (12) <i>a. l.</i>	" "	1410
196. Hh. 5. 7 (12) <i>a. l.</i>	" "	1411
197. Hh. 6. 1 (8) <i>a. l.</i>	" "	1403
198. Hh. 6. 2 (8) <i>a. l.</i>	" "	1404
199. Ii. 6. 9 (6) <i>a.</i>		766
200. Ii. 6. 16 (6) <i>a. syr.</i>	George I, 1715.	1039
201. Ii. 6. 45 (5) <i>m.</i>	Erpenius, 1632.	255
202. Ii. 6. 46 (5) <i>t. a.</i>	" "	99, 1335, 711
203. Ii. 6. 47 (5) <i>p. t.</i>	" "	980
204. Ii. 6. 48 (5) <i>a.</i>	Bedwell, 1631.	767

205. <b>Li. 6. 49</b> (5) <i>t.</i>	Erpenius, 1632.	1460
206. <b>Kk. 2. 17</b> (14) <i>a.</i>		768
207. <b>Kk. 6. 3</b> (6) <i>a.</i>		1297
208. <b>Kk. 6. 35</b> (6) <i>a. t.</i>		1336, 1461
209. <b>Ll. 1. 1</b> (11) <i>t.</i>	George I, 1715.	100
210. <b>Ll. 1. 5</b> (10) <i>a. t.</i>	" "	20
211. <b>Ll. 1. 6</b> (9) <i>a.</i>	" "	1079
212. <b>Ll. 4. 13</b> (11) <i>t.</i>		111
213. <b>Ll. 5. 12</b> (9) <i>t.</i>	George I, 1715.	865
214. <b>Ll. 5. 22</b> (8) <i>a.</i>	" "	609, 896, 902
215. <b>Ll. 5. 23</b> (8) <i>t.</i>	Erpenius, 1632.	855
216. <b>Ll. 5. 24</b> (8) <i>a.</i>	" "	1016
217. <b>Ll. 5. 25</b> (8) <i>p. t.</i>	Nicholas Hobart, 1655.	984
218. <b>Ll. 5. 26</b> (8) <i>a.</i>		1412
219. <b>Ll. 5. 27</b> (8) <i>a.</i>		769
220. <b>Ll. 5. 28</b> (8) <i>t.</i>	George I, 1715.	465
221. <b>Ll. 5. 29</b> (8) <i>a. t.</i>		1337
222. <b>Ll. 5. 30</b> (7) <i>a.</i>	George I, 1715.	333
223. <b>Ll. 5. 31</b> (7) <i>t.</i>	Erpenius, 1632.	101, 1464, 716
224. <b>Ll. 6. 1</b> (8) <i>a.</i>	George I, 1715.	1074
225. <b>Ll. 6. 2</b> (8) <i>p.</i>	William Moore, 1653.	283
226. <b>Ll. 6. 3</b> (8) <i>p.</i>	George I, 1715.	146
227. <b>Ll. 6. 5</b> (7) <i>m.</i>	Erpenius, 1632.	1103
228. <b>Ll. 6. 6</b> (7) <i>p.</i>	" "	959
229. <b>Ll. 6. 7</b> (6) <i>p.</i>	Nicholas Hobart, 1655.	586
230. <b>Ll. 6. 8</b> (5) <i>a.</i>	Erpenius, 1632.	920
231. <b>Ll. 6. 9</b> (7) <i>a.</i>	" "	1352
232. <b>Ll. 6. 10</b> (7) <i>p. a.</i>	" "	646, 981, 1180
233. <b>Ll. 6. 11</b> (7) <i>a.</i>		624
234. <b>Ll. 6. 13</b> (7) <i>p.</i>	Nicholas Hobart, 1655.	960
235. <b>Ll. 6. 14</b> (7) <i>a. p.</i>	Erpenius, 1632.	224*
236. <b>Ll. 6. 15</b> (7) <i>p.</i>	" "	1462, 138
237. <b>Ll. 6. 16</b> (7) <i>a.</i>		1396
238. <b>Ll. 6. 17</b> (7) <i>a.</i>	Erpenius, 1632.	607, 860
239. <b>Ll. 6. 18</b> (6) <i>a. p. t.</i>	Nicholas Hobart, 1655.	256, 518, 472, 459, 445, 474, 467, 112, P.C., pp. 409-414
240. <b>Ll. 6. 19</b> (6) <i>a.</i>	" "	1133
241. <b>Ll. 6. 20</b> (6) <i>a.</i>	" "	1134
242. <b>Ll. 6. 21</b> (6) <i>a.</i>		739
243. <b>Ll. 6. 22</b> (6) <i>a.</i>	Erpenius, 1632.	1426
244. <b>Ll. 6. 23</b> (6) <i>a.</i>	Nicholas Hobart, 1655.	1427

\* The class-mark under this number is erroneously given as **Ll. 5. 25**.

245. Ll. 6. 24 (6) <i>a</i> .	Nicholas Hobart, 1655.	1142, 1105
246. Ll. 6. 25 (6) <i>a. m.</i>	Erpenius, 1632.	127
247. Ll. 6. 26 (5) <i>a. t.</i>	" "	1338
248. Ll. 6. 27 (5) <i>a. t.</i>	" "	1339, 1207, 1210, 1397
249. Ll. 6. 28 (6) <i>a.</i>	" "	784
250. Ll. 6. 29 (6) <i>p.</i>		914
251. Ll. 6. 31 (6) <i>t.</i>	Erpenius, 1632.	1463
252. Ll. 6. 32 (6) <i>copt. a.</i>	" "	1309
[253. Mm. 1. 1	"Missing since 1775."]	
254. Mm. 1. 22 (8) <i>a.</i>		1161
255. Mm. 1. 23 (8) <i>a.</i>		1162
256. Mm. 1. 31 (9) <i>a.</i>		1428
257. Mm. 2. 6 (14) <i>p.</i>		439
258. Mm. 3. 10 (12) <i>t.</i>		1000
259. Mm. 4. 11 (12) <i>l.</i>		837
260. Mm. 4. 15 (12) <i>p.</i>	Erpenius, 1632.	254
261. Mm. 4. 16 (12) <i>t.</i>		195
262. Mm. 4. 17 (12) <i>t.</i>		196
263. Mm. 5. 26 (11) <i>a. l.</i>		838
264. Mm. 6. 1 (7) <i>a.</i>	Erpenius, 1632.	249
265. Mm. 6. 2 (7) <i>a.</i>	" "	1429
266. Mm. 6. 3 (7) <i>p.</i>	Nicholas Hobart, 1655.	1227
267. Mm. 6. 8 (7) <i>a.</i>		770
268. Mm. 6. 19 (7) <i>a.</i>	William Postell.	1430
269. Mm. 6. 23 (8) <i>a.</i>	Erpenius, 1632.	592
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599. Qq. 250 (8) <i>a.</i>	" "	555
600. Qq. 251 (8) <i>a.</i>	" "	556
601. Qq. 252 (8) <i>a.</i>	" "	557
602. Qq. 253 (8) <i>a.</i>	" "	558
603. Qq. 254 (8) <i>a.</i>	" "	559
604. Qq. 255 (8) <i>a.</i>	" "	560
605. Qq. 256 (8) <i>a.</i>	" "	561
606. Qq. 257 (8) <i>a.</i>	" "	562
607. Qq. 258 (8) <i>a.</i>	" "	563
608. Qq. 259 (8) <i>a.</i>	" "	564
609. Qq. 260 (8) <i>a.</i>	" "	565
610. Qq. 261 (8) <i>a.</i>	" "	566
611. Qq. 262 (8) <i>a.</i>	" "	567
612. Qq. 263 (8) <i>a.</i>	" "	568
613. Qq. 264 (8) <i>a.</i>	" "	569
614. Qq. 265 (8) <i>a.</i>	" "	570
615. Qq. 266 (8) <i>a.</i>	" "	571
616. Qq. 267 (8) <i>a.</i>	" "	572
617. Qq. 268 (8) <i>a.</i>	" "	573
618. Qq. 269 (8) <i>a.</i>	" "	574
619. Qq. 270 (8) <i>a.</i>	" "	575
620. Qq. 271 (8) <i>a.</i>	" "	576
621. Qq. 272 (8) <i>a.</i>	" "	577
622. Qq. 273 (8) <i>a.</i>	" "	578
623. Qq. 274 (8) <i>a.</i>	" "	579
624. Qq. 275 (12) <i>a.</i>	" "	84
625. Qq. 276 (10) <i>a.</i>	" "	526
626. Qq. 277 (10) <i>a.</i>	" "	910
627. Qq. 278 (10) <i>a.</i>	" "	1063
628. Qq. 279 (10) <i>a.</i>	" "	1046
629. Qq. 280 (10) <i>a.</i>	" "	1145
630. Qq. 281 (10) <i>a.</i>	" "	507
631. Qq. 282 (9) <i>a.</i>	" "	719
632. Qq. 283 (9) <i>a.</i>	" "	672
633. Qq. 284 (10) <i>a.</i>	" "	1166
634. Qq. 285 (8) <i>a.</i>	" "	918, 927
635. Qq. 286 (9) <i>a.</i>	" "	1128
636. Qq. 287 (10) <i>a.</i>	" "	1035
637. Qq. 288 (9) <i>a.</i>	" "	484
638. Qq. 289 (9) <i>a.</i>	" "	416

639.	Qq. 290 (£) <i>a.</i>	Burckhardt, 1819.	738
640.	Qq. 291 (8) <i>a.</i>	" "	251
641.	Qq. 292 (9) <i>a.</i>	" "	322
642.	Qq. 293 (9) <i>a.</i>	" "	899
643.	Qq. 294 (9) <i>a.</i>	" "	1200
644.	Qq. 295 (9) <i>a.</i>	" "	375
645.	Qq. 296 (9) <i>a.</i>	" "	396
646.	Qq. 297 (10) <i>a.</i>	" "	1216
647.	Qq. 298 (10) <i>a.</i>	" "	1217
648.	Qq. 299 (10) <i>a.</i>	" "	1218
649.	Qq. 300 (10) <i>a.</i>	" "	894
650.	Add. 175 (framed) <i>t.</i>	" "	1450
651.	Add. 176 (framed) <i>t.</i>	" "	1451
652.	Add. 177 <i>a.p.t.e.</i>	Miscellaneous papers, now merged in Add. 285, <i>q.v.</i>	
653.	Add. 178 (9) <i>a.p.t.&amp;c.</i>	Wanley.	1446
654.	Add. 179 (15) <i>a.</i>	Lewis, 1727.	772
655.	Add. 180 (16) <i>p.</i>	" "	491
656.	Add. 181 (15) <i>p.</i>	" "	129
657.	Add. 182 (15) <i>p.</i>	" "	130
658.	Add. 183 (14) <i>p.</i>	" "	492
659.	Add. 184 (12) <i>p.</i>	" "	493
660.	Add. 185 (12) <i>p.</i>	" "	1056
661.	Add. 186 (12) <i>p.</i>	" "	306
662.	Add. 187 (12) <i>p.</i>	" "	657
663.	Add. 188 (13) <i>p.</i>	" "	131
664.	Add. 189 (12) <i>a. p.</i>	" "	949
665.	Add. 190 (11) <i>p.</i>	" "	731
666.	Add. 191 (10) <i>p.</i>	" "	1009
667.	Add. 192 (9) <i>a. p.</i>	" "	950
668.	Add. 193 (9) <i>a. p.</i>	" "	164
669.	Add. 194 (9) <i>p.</i>	" "	733
670.	Add. 195 (10) <i>p.</i>	" "	55
671.	Add. 196 (10) <i>p.</i>	" "	106
672.	Add. 197 (9) <i>p.</i>	" "	107
673.	Add. 198 (9) <i>p.</i>	" "	132
674.	Add. 199 (11) <i>p.</i>	" "	1003
675.	Add. 200 (11) <i>p.</i>	" "	186
676.	Add. 201 (10) <i>p.</i>	" "	202
677.	Add. 202 (9) <i>p.</i>	" "	1228
678.	Add. 203 (9) <i>p.</i>	" "	89
679.	Add. 204 (9) <i>p.</i>	" "	147
680.	Add. 205 (9) <i>p.</i>	" "	278
681.	Add. 206 (9) <i>a. p.</i>	" "	833
682.	Add. 207 (9) <i>p.</i>	" "	339

683. Add. 208 (9) <i>p.</i>	Lewis, 1727.	385
684. Add. 209 (8) <i>p.</i>	" "	410
685. Add. 210 (10) <i>p.</i>	" "	90
686. Add. 211 (8) <i>p.</i>	" "	961
687. Add. 212 (8) <i>p.</i>	" "	501
688. Add. 213 (8) <i>p.</i>	" "	937
689. Add. 214 (8) <i>p.</i>	" "	6
690. Add. 215 (10) <i>p.</i>	" "	114, 40
691. Add. 216 (8) <i>p.</i>	" "	91, 748, 740, <i>P.C.</i> , pp. 277-279
692. Add. 217 (7) <i>p.</i>	" "	386
693. Add. 218 (7) <i>p.</i>	" "	402
694. Add. 219 (8) <i>p.</i>	" "	378
695. Add. 220 (8) <i>p.</i>	" "	382, 512, 713
696. Add. 221 (9) <i>p.</i>	" "	851
697. Add. 222 (7) <i>p.</i>	" "	1204
698. Add. 223 (7) <i>p.</i>	" "	1398
699. Add. 224 (8) <i>p. h.</i>	" "	65
700. Add. 225 (7) <i>p.</i>	" "	1075, 1183
701. Add. 226 (7) <i>a.</i>	" "	580
702. Add. 227 (6) <i>a.</i>	" "	773
703. Add. 228 (6) <i>a.</i>	" "	79
704. Add. 229 (7) <i>p.</i>	" "	494
705. Add. 230 (11) <i>p.</i>	" "	66, 80, 292
706. Add. 231 (12) <i>p.</i>	" "	411
707. Add. 232 (12) <i>p.</i>	" "	693
708. Add. 233 (12) <i>p.</i>	" "	694
709. Add. 234 (12) <i>p.</i>	" "	108
710. Add. 235 (13) <i>p.</i>	" "	109
711. Add. 236 (14) <i>a.</i>	" "	1296
712. Add. 237 (14) <i>a.</i>	" "	1040
713. Add. 238 (12) <i>p.</i>	" "	125, 1076, 596
714. Add. 239 (12) <i>p.</i>	" "	387
715. Add. 240 (11) <i>p.</i>	" "	81
716. Add. 241 (12) <i>p.</i>	" "	1184, 457
717. Add. 242 (12) <i>p. h.</i>	" "	1077, 852
718. Add. 243 (12) <i>p.</i>	" "	495
719. Add. 244 (12) <i>p.</i>	" "	496
720. Add. 245 (12) <i>p.</i>	" "	497
721. Add. 246 (10) <i>p.</i>	" "	498
722. Add. 247 (9) <i>p.</i>	" "	499
723. Add. 248 (11) <i>p.</i>	" "	421
724. Add. 249 (10) <i>p.</i>	" "	388
725. Add. 250 (9) <i>p.</i>	" "	161



726.	Add. 251 (9) <i>a.</i>	Lewis, 1727.	1310
727.	Add. 252 (5) <i>a. p.</i>	" "	238
728.	Add. 253 (12) <i>p. l.</i>	" "	1413
729.	Add. 254 (14) <i>a. p. t. &amp;c.</i>	" "	1447
730.	Add. 255	Miscellaneous papers, now merged in Add. 285, <i>q.v.</i>	
731.	Add. 256 (8) <i>a.</i>	Burrell.	371
732.	Add. 257 (8) <i>a. gr.</i>	Gilbert Bouchery, 1778.	1041
733.	Add. 258 (6) <i>a.</i>	" "	933
734.	Add. 259 (8) <i>t.</i>	Sir J. Marriott, 1779.	1234
735.	Add. 260 (10) <i>p.</i>	Masters.	121
736.	Add. 261 (7) <i>p.</i>	Farina.	1069, 113, 650
737.	Add. 262 (6) <i>t.</i>	"	315
738.	Add. 263 (7) <i>a.</i>	"	1237
739.	Add. 264 (8) <i>p.</i>	"	614
740.	Add. 265 (8) <i>a.</i>	"	1353
741.	Add. 266 (8) <i>a.</i>	"	515, 652, 922
742.	Add. 267 (8) <i>p.</i>	"	389
743.	Add. 268 (11) <i>p.</i>	"	22
744.	Add. 269 (14) <i>p.</i>	East India Co., 1806.	583
745.	Add. 270 (13) <i>p.</i>	" "	938
746.	Add. 273 (14) <i>a.</i>	Burckhardt, 1819.	1501
747.	Add. 274 (12) <i>a.</i>	" "	1502
748.	Add. 275 (12) <i>a.</i>	" "	1503
749.	Add. 276 (12) <i>a.</i>	" "	1504
750.	Add. 277 (11) <i>a.</i>	" "	1505
751.	Add. 278 (9) <i>a.</i>	" "	854, 1188, 977, 417, 447, 337, 1012, 227, 1506
752.	Add. 279 (6) <i>a.</i>	" "	452, 1507
753.	Add. 280 (8) <i>a.</i>	" "	1371, 1478
754.	Add. 281 (8) <i>a. e. ger.</i>	" "	1508
755.	Add. 282 (7) <i>a. e. &amp;c.</i>	" "	1509
756.	Add. 284 (11) <i>a.</i>	Henslow.	774
757.	Add. 285 <i>a. p. t. e.</i>	(With this are commingled Add. 177 and Add. 255)	1510
758.	Add. 286 <i>a. p. t. e.</i>	C. Buchanan, 1806. See <i>P.C.</i> , p. 198.	1511
759.	Add. 287 (framed) <i>h.</i>		1512
760.	Add. 288 (roll) <i>t.</i>		1382
761.	Add. 301 (9) <i>a.</i>		1388
762.	Add. 302 (12) <i>p.</i>	Austin.	1107
763.	Add. 303 (9) <i>p.</i>	"	703
764.	Add. 304 (7) <i>p.</i>	"	171, 212
765.	Add. 306 (11) <i>a.</i>	Puttick (bought).	915
766.	Add. 307 (10) <i>p.</i>	Bell.	729

767. Add. 308 (9) <i>p.</i>	Sotheby (bought).	26
768. Add. 309 (8) <i>t.</i>	Puttick (bought).	103, 747
769. Add. 310 (7) <i>p.</i>	" "	390
770. Add. 311 (12) <i>p. h.</i>	" "	60, 847, 1194
771. Add. 312 (16) <i>p.</i>	Gage.	584
772. Add. 313 (9) <i>p.</i>	Sotheby (bought).	1
773. Add. 314 (8) <i>p.</i>	" "	724
774. Add. 315 (10) <i>p.</i>	" "	725
775. Add. 316 (9) <i>p.</i>	" "	18
776. Add. 318 (12) <i>af.</i>	Westell.	1203
777. Add. 319 (12) <i>af.</i>	"	420
778. Add. 320 (9) <i>af.</i>	"	844
779. Add. 321 (10) <i>af.</i>	"	377
780. Add. 322 (11) <i>panj.</i>	"	858
781. Add. 323 (10) <i>af.</i>	"	1235
782. Add. 324 (11) <i>h.</i>	Quaritch (bought).	403
783. Add. 325 (5) <i>a.</i>	Puttick (bought).	1019
784. Add. 326 (11) <i>h.</i>	Sotheby (bought).	638
785. Add. 327 (10) <i>p.</i>	" "	82
786. Add. 328 (12) <i>pahl. p.</i>	" "	374
787. Add. 329 (10) <i>pahl. p.</i>	" "	1443
788. Add. 330 (8) <i>h.</i>	Williams & Norgate (bought).	404
789. Add. 331 (5) <i>a.</i>		787
790. Add. 338 (7) <i>a.</i>	Rev. G. Williams, 1867.	367
791. Add. 407 (12) <i>p.</i>	Lofft, 1867.	215
792. Add. 408 (9) <i>p.</i>	" "	549
793. Add. 409 (9) <i>p.</i>	" "	550
794. Add. 410 (8) <i>p.</i>	" "	1114
795. Add. 411 (9) <i>p.</i>	" "	188
796. Add. 412 (10) <i>p.</i>	" "	274
797. Add. 413 (9) <i>p.</i>	" "	1050
798. Add. 414 (9) <i>p.</i>	" "	528
799. Add. 415 (8) <i>p.</i>	" "	1120
800. Add. 416 (8) <i>p.</i>	" "	1434
801. Add. 417 (8) <i>a. p.</i>	" "	1435, 690, 974, 621, 1219, 115, <i>P.C.</i> , pp. 262-263
802. Add. 418 (9) <i>p.</i>	" "	219, 460
803. Add. 419 (8) <i>p.</i>	" "	962
804. Add. 420 (8) <i>p.</i>	" "	1106
805. Add. 421 (7) <i>p.</i>	" "	154
806. Add. 422 (10) <i>p. a.</i>	" "	455
807. Add. 423 (8) <i>p. a.</i>	" "	247

808. Add. 424.	Lofft, 1867.	Missing]
809. Add. 425 (13) <i>a</i> .	" "	1017
810. Add. 426 (7) <i>p</i> .	" "	990
811. Add. 427 (6) <i>a. p</i> .	" "	1471, 705
812. Add. 428 (roll) <i>p</i> .	" "	1513
813. Add. 429 (fragments)	" "	1514
814. Add. 430 (8) <i>p</i> .	" "	148, 963
815. Add. 439 (8) <i>p</i> .		92
816. Add. 440 (8) <i>a</i> .		1068
817. Add. 441 (10) <i>c. &amp;c.</i>	Renouard.	1515
818. Add. 442 (8) <i>a. t</i> .		13, 1066, 1156, 1185, 1495
819. Add. 443 (14) <i>a. e</i> .		1377
820. Add. 444 (12) <i>t. l</i> .	Renouard.	1414
821. Add. 452 (7) <i>a</i> .		1311
822. Add. 453 (6) <i>a</i> .		1306
823. Add. 454 (6) <i>a. copt</i> .	Archd. Tatham, 1868.	1299
824. Add. 455 (6) <i>a. copt</i> .	" "	1516
825. Add. 456 (6) <i>a. copt</i> .	" "	1517
826. Add. 457 (6) <i>a. copt</i> .	" "	1312
827. Add. 458 (9) <i>a</i> .	" "	874
828. Add. 459 (16) <i>a</i> .		1304
829. Add. 460 (16) <i>a</i> .		1305
830. Add. 461 <i>t</i> .		1452
831. Add. 462 <i>t</i> .		1453
832. Add. 566 (8) <i>p</i> .	Prof. S. Lee.	311, 1078, 520, <i>P.C.</i> , pp. 404-405
833. Add. 567 (8) <i>p</i> .	" "	1324, 1372
834. Add. 570 (12) <i>h</i> .	C. Mather, 1868.	198
835. Add. 571 (12) <i>h</i> .	" "	199
836. Add. 573 (8) <i>p</i> .	" "	93
837. Add. 574 (10) <i>p</i> .	" "	999
838. Add. 575 (8) <i>h</i> .	" "	1215
839. Add. 576 (9) <i>a</i> .	Rev. G. E. Corrie.	775
840. Add. 580 (8) <i>a</i> .	Lofft, 1869.	1053
841. Add. 581 (9) <i>a</i> .	" "	882
842. Add. 582 (9) <i>a</i> .	" "	742
843. Add. 583 (10) <i>a</i> .	" "	606
844. Add. 584 (9) <i>p. a</i> .	" "	734, 1167
845. Add. 585 (8) <i>a</i> .	" "	600
846. Add. 586 (11) <i>p</i> .	" "	1023
847. Add. 587 (9) <i>p</i> .	" "	391
848. Add. 588 (11) <i>a. e</i> .	" "	1518
849. Add. 590 (4) <i>a. it</i> .		1415

850.	Add. 625 (9) <i>a.</i>		604
851.	Add. 680 (6) <i>a.</i>		1300
852.	Add. 681 (11) <i>p.</i>		346
853.	Add. 682 (9) <i>a.</i>		676
854.	Add. 683 (10) <i>a.</i>		878
855.	Add. 743 (9, 5, 6) <i>a.</i>	Prof. W. Wright.	788, 789, 790
856.	Add. 746 (7) <i>a.</i>	Rev. Prof. Williams, 1870.	157, 46, 923, 443, 924, 475, 1084, 654, 1082, 373, 685, 21, 140, 453
857.	Add. 747 (7) <i>a.</i>	" "	1472
858.	Add. 748 (8) <i>p.</i>	" "	23
859.	Add. 749 (7) <i>a.</i>	" "	1499
860.	Add. 750 (8) <i>p.</i>	" "	279
861.	Add. 751 (9) <i>p.</i>	" "	478
862.	Add. 752 (9) <i>p.</i>	" "	163
863.	Add. 753 (9) <i>p.</i>	" "	1024
864.	Add. 754 (9) <i>p.</i>	" "	356
865.	Add. 755 (8) <i>p.</i>	" "	357
866.	Add. 756 (8) <i>p.</i>	" "	967
867.	Add. 757 (7) <i>a.</i>	" "	275
868.	Add. 758 (6) <i>a.</i>	" "	1065
869.	Add. 759 (7) <i>p.</i>	" "	964
870.	Add. 760 (6) <i>a.</i>	" "	776
871.	Add. 761 (6) <i>a.</i>	" "	1361
872.	Add. 762 (7) <i>a.</i>	" "	629
873.	Add. 763 (8) <i>a.</i>	" "	743
874.	Add. 764 (6) <i>a.</i>	" "	677
875.	Add. 765 (7) <i>a.</i>	" "	282
876.	Add. 766 (10) <i>a.</i>	" "	709
877.	Add. 767 (8) <i>a.</i>	" "	777
878.	Add. 768 (6) <i>a.</i>	" "	252
879.	Add. 769 (8) <i>a.</i>	" "	603
880.	Add. 770 (8) <i>a.</i>	" "	1047
881.	Add. 771 (8) <i>a.</i>	" "	1048
882.	Add. 772 (9) <i>a.</i>	" "	718
883.	Add. 773 (7) <i>a.</i>	" "	594
884.	Add. 774 (7) <i>a.</i>	" "	605
885.	Add. 775 (7) <i>a.</i>	" "	610
886.	Add. 776 (7) <i>a.</i>	" "	117
887.	Add. 777 (8) <i>p.</i>	" "	412
888.	Add. 778 (8) <i>p.</i>	" "	581, 301
889.	Add. 779 (8) <i>a.</i>	" "	867
890.	Add. 780 (8) <i>a.</i>	" "	253

891. Add. 781 (8) <i>a.</i>	Rev. Prof. Williams, 1870.	720
892. Add. 782 (8) <i>a.</i>	" "	1362
893. Add. 783 (8) <i>a.</i>	" "	625
894. Add. 784 (8) <i>p.</i>	" "	162
895. Add. 785 (8) <i>a.</i>	" "	221
896. Add. 786 (8) <i>a.</i>	" "	1436
897. Add. 787 (8) <i>a.</i>	" "	1164
898. Add. 788 (6) <i>a.</i>	" "	1356
899. Add. 789 (6) <i>a.</i>	" "	1357
900. Add. 790 (6) <i>a.</i>	" "	243, 890
901. Add. 791 (6) <i>a.</i>	" "	506
902. Add. 792 (7) <i>a.</i>	" "	1363
903. Add. 793 (6) <i>a.</i>	" "	597
904. Add. 794 (6) <i>p.</i>	" "	124
905. Add. 795 (9) <i>p.</i>	" "	513, 298
906. Add. 796 (8) <i>p.</i>	" "	149
907. Add. 797 (8) <i>a.</i>	" "	30
908. Add. 798 (8) <i>a.</i>	" "	1437, 11
909. Add. 799 (8) <i>a.</i>	" "	85
910. Add. 800 (8) <i>a.</i>	" "	86
911. Add. 801 (8) <i>p.</i>	" "	409
912. Add. 802 (8) <i>a.</i>		265
913. Add. 803 (8) <i>a.</i>		678
914. Add. 804 (9) <i>p.</i>		1229
915. Add. 805 (9) <i>p.</i>		413
916. Add. 806 (9) <i>a.</i>		1059
917. Add. 807 (9) <i>a.</i>		1060
918. Add. 808 (9) <i>p.</i>		1179
919. Add. 809 (9) <i>a.</i>		744
920. Add. 810 (10) <i>p.</i>		312
921. Add. 811 (9) <i>p.</i>		1115
922. Add. 812 (9) <i>p.</i>		987
923. Add. 813 (9) <i>p.</i>		236
924. Add. 814 (8) <i>a.</i>		680
925. Add. 815 (9) <i>a.</i>		929
926. Add. 816 (9) <i>p.</i>		969
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1361.	Add. 3611 (10) a.	The <i>Muḥākamat</i> of al-Quṭbu'r-Rāzī.
1362.	Add. 3612 (8) p.	The <i>Kifāyat-i-Ta'līm</i> (on Astronomy and Astrology).
1363.	Add. 3613 (11) p.	The <i>Kifāyat-i-Manṣūrī</i> (on Medicine).
1364.	Add. 3614 (10) p.	The <i>Kifāya-i-Mujāhidīyya</i> (on Medicine).
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1367.	Add. 3617 (11) a.	The <i>Alfiyya</i> of Ibn Mālik, with comm. by Ibrāhīm an-Nāwawī.
1368.	Add. 3618 (13) a.	The <i>Kitābu'l-Ishārāt fī 'ilmi'l-'ibārāt</i> , by Shaykh Khalīl b. Shāhin adh-Dhāhirī.
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1372.	Add. 3622 (10) a.	Comm. on Shaykh al-Maḥallī on the <i>Minhāj</i> an-Nawāwī.
1373.	Add. 3623 (7) a.	Comm. on the <i>Tuḥfatu'l-wardīyya</i> of Ibnu'l-Wardī.
1374.	Add. 3624 (8) a.	Treatise on Geomancy by 'Uthmān b. 'Alī al-'Umarī.
1375.	Add. 3625 (9) a.	Comm. on the <i>Sanūsīyya</i> by Shaykh Abu 'Abdi'llāh Muḥammad b. Yūsuf as-Sanūsī.
1376.	Add. 3626 (9) a.	Treatise on <i>Tawḥīd</i> by 'Alī b. Sulṭān b. Muḥammad al-Qārī.



1377. **Add. 3627** (8) *a.* Comm. on *Ādābu'l-Ḥanatyya*, and gloss of Sayyid Sharīf on *Shamsiyya*.
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1394. **Add. 3645** (8) *a.* *Kitābu'l-ishrāf fī madhāhibi'l-arba'*, by the Wazīr al-Mudhaffar Yaḥyā b. Muḥammad b. Hubayra.
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1397. **Add. 3648** (8) *a.* Gloss on a treatise on Rhetoric, composed, apparently, in A.H. 962, by 'Abdu'llāh b. Shihābu'd-Dīn Yazdī.
1398. **Add. 3649** (9) *t.* The *Siyar* of Nābī.
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1400. **Add. 3651** (10) *a.* *Kitābu't-Tawḥīd*, by Shaykh 'Alamu'l-Huda Abū Maṣṣūr Muḥammad b. Muḥammad b. Maḥmūd al-Māturidī.
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1408. **Add. 3663** (10) *p*. The *Tuḥfatul-Aḥrār* and *Subḥatul-Abrār* of Jāmī.
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1410. **Add. 3665** (8) *a*. Commentary on Mawlānā ‘Iṣāmud-Dīn’s treatise on Metaphor, by Aḥmad al-Ḥamawī.
1411. **Add. 3666** (8) *a*. Commentary of Tāju’sh-Sharī’a on the *Wī-gāya* of his grandfather Burhānu’sh-Sharī’a.
1412. **Add. 3667** (8) *a*. *Baḥjatul-Maḥāfil*, a life of the Prophet, compiled in A.H. 855 by Yaḥyā b. Abū Bakr b. Muḥammad b. Yaḥyā...al-‘Āmirī, dated A.H. 1158.
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